C. II. a

Lewis. Mackenzie.

CICERO, M.T.

L. Boitard Fecit

Let Youth to wise, experienc'd, Age give Ear;
As noble Romans do to Cato here.

TULLY'S

Compendious Treatise

OF

OLD AGE;

INTITLED

CATO MAJOR.

In a Dialogue between M. CATO, P. SCIPIO, and C. LÆLIUS.

ADDRESSED TO

T. POMPONIUS ATTICUS.

Tranſlated into Engliſh, with copious Notes,

By *WILLIAM MASSEY.*

LONDON:
Printed for T. Cox under the *Royal Exchange*, and R. DODSLEY in *Pall-Mall*.
MDCCLIII.

WELLCOME
HISTORICAL
MEDICAL
LIBRARY

A Short Account of CATO MAJOR.

AS *Cato* is the principal Perſon, who diſcourſes in this Dialogue, it may not be amiſs, in the firſt place, to draw his Portrait in Miniature, as far as what is ſaid of him in ancient Writers can aſſiſt us. His Name at Length was *Marcus Portius Cato*, but is often called *Cato the Cenſor*, for having diſcharged that Office with ſingular Exactneſs, Juſtice, and Honour. He was born at *Tuſculum* (an ancient City about twelve Miles from *Rome*) in the Year from the Building of *Rome* 519, about 234 Years before the Birth of Chriſt, and he lived to be 85 Years old. He has here the Title of *Cato Major*, as being the firſt or eldeſt of that Name, that is famous in the *Roman* Hiſtory. He began to bear Arms young; and when he was not engaged therein, he took great delight in tilling his own Ground at *Tuſculum*; and alſo cultivated his Mind with the Learning of thoſe Times. At the Perſuaſion of *Valerius Flaccus*, who was a great Man in *Rome*, and had a Country-Seat near *Cato*'s, he removed to that City, in which he raiſed himſelf by degrees to the higheſt Poſts therein. It is agreed on all Hands, that he was a Man of ſtrict Juſtice, great Temperance, unwearied Induſtry, and exemplary in all his Conduct. He was particularly an Enemy to *Luxury* and *Sloth*; which Vices began then to be too much indulged in that Common-wealth. *Seneca* tells us, that he kept but one Horſe to ride on, and uſed to carry his Neceſſaries in a Cloak-bag behind him, and rub down his Horſe himſelf. *Pliny* commends him as the beſt of Orators, the beſt of Generals, and the beſt of Senators. He uſed to ſay, there were *three Things* he particularly repented of; the *firſt* for going by Water, whither he might have gone by Land; the *ſecond*, for having paſſed an idle Day; and the *third* for revealing Secrets to his Wife. The firſt I think is but trifling; and the laſt might be occaſioned too juſtly; for we are informed, that he had enough to do in the Management of both his Wives; though to try Concluſions, the firſt he married was of a noble, and the other of a mean, Extraction. Though he is repreſented as an auſtere Man, yet he was a witty and agreeable Companion; ſo that even young People were pleaſed with his Converſation; this he himſelf hints at, in this Diſcourſe with *Scipio* and *Lælius*. He writ a Hiſtory of *Rome* under the Title of *Origines*, and ſeveral other things; but Time has devoured all his Works; we have only a few ſcattered Fragments of his Writings remaining. They that would ſee a fuller Account of his Life may read it in *Plutarch*, or *Bale*.

Digitized by the Internet Archive
in 2018 with funding from
Wellcome Library

https://archive.org/details/b3050529x

THE TRANSLATOR TO THE READER.

ALL the Writings of *M. T. Cicero* juſtly merit that univerſal Eſteem, which they have had for theſe ſeventeen hundred Years. It is not only on Account of his *Language*, that they gained and have preſerved that Eſteem, (though it be reckoned *the Standard of Roman Eloquence*) but alſo with Regard to the various Subjects, that he has treated upon in a rational, learned, and philoſophical Manner. Amongſt them all, none ever pleaſed me more than this little Treatiſe upon *Old-Age*: And from the Pleaſure and Satisfaction, which I found in the Peruſal

thereof, I was induced to try how it would look in ſuch an *Engliſh Dreſs* as I could give it; and when that was done, I was the more deſirous to make it public, in the manner it now appears, that I might leave behind me this ſmall Token of my Reſpect and Gratitude towards an Author, to whom I own myſelf greatly indebted for what Improvements I have made, during the Space of thirty Years, in the Talents of *Writing* and *Reaſoning*. *Fran. Fabricius*, in his conciſe Hiſtory of *Cicero*'s Life, thinks that he writ this Eſſay *De Senectute*, in his *grand Climacteric*, which was the Year before his Death. He began then doubtleſs to conſider the Inconveniences and Infirmities that attend *Old-Age*, in his own Perſon; and on that Conſideration, like a wiſe Man, meditated the Reaſons and Arguments, which he puts into the Mouth of *Cato*, to alleviate thoſe *Evils*,

Evils, as they are vulgarly called, that he might ſuppoſe were coming upon him.

THE Topics that he argues upon, to reconcile us to the Burthen of Years, the Decay of Nature, and the Approach of Death are, I believe, the beſt that could be found in his Time, before the Promulgation of ſome *clearer Diſcoveries*, contained in the Code of Chriſtian Revelation. If he ſeems fluctuating, and in ſome doubt in his fourth grand Topic, concerning *a future State*, it is becauſe he could arrive at no greater Certainty, aſſiſted only by meer human Reaſon; for it is the Goſpel that ſets *(future) Life, and Immortality* * to our View, in that conſpicuous Light in which they now appear to us. And as we have been accuſtomed to this Notion from our Infancy, we are apt to wonder, how any could ever be ignorant of ſuch an intereſting and im-

* 2 Tim. i. 10.

portant Truth. But as it is not my deſign to anticipate the Reader's Pleaſure, in the reading of his Arguments, or to biaſs his Judgment beforehand, I ſhall leave all to conſider of that for themſelves.

With regard to the *Notes*, which I have added to this Piece, ſome of them are inſerted to illuſtrate the local, and perſonal Parts of Hiſtory; which I conceive will be neceſſary for the Information of ſuch of my Readers, as are but little acquainted with *Roman* Affairs; and the reſt are the Reſult of my Obſervations upon the Text, which will not I hope be thought to be altogether unprofitable.

Readers, if young, you here may find
Inſtructions for a docile Mind;
And ſee, as in a faithful Glaſs,
How you each Stage of Life ſhould paſs;
In Juſtice, Fortitude, and Truth,
Cato's a proper Guide to Youth;

In

In Prudence let him lead the Way,
And you will rarely go aſtray.
While you who are advanc'd in Years,
In whom maturer Thought appears,
Will by a juſt Experience find,
What things will beſt confirm the Mind,
In Life's Decline, beneath a Load
Of Years, or in a painful Road;
What can all *Doubts* and *Fears* controul,
And comfort the expiring Soul.

WANDSWORTH,
March 20, 1753.

WILLIAM MASSEY.

THE

DEDICATION

TO

T. Pomponius Atticus [a].

O *Titus, if I ſhall the Cares aſſwage,*
That heart-corroding in your Boſom rage,
What ſhall be my Reward?

For I may apply thoſe Verſes to you, my dear *Atticus*, that are addreſſed to *Flamininus* [b], by *That*

[a] *Titus Pomponius Atticus*, to whom *Tully* dedicates this little Tract, was a private Gentleman of *Rome*, of a great Eſtate, but of a quiet eaſy Diſpoſition; and ſo prudent withal, that though he lived in all the troubleſome Times of the Civil Wars, yet he preſerved himſelf from the Rancour of all Parties; and was often a good Friend to the Sufferers under oppoſite Principles. But of all his Friends, he ſeems to have had the greateſt Regard for, and neareſt Intimacy with, *Tully*. As to his religious Profeſſion (if I may ſo term it) he was an *Epicurean*; a Sect, that was very much ridiculed at that time of day by the *Academics*, and deſpiſed by the *Stoics*; but notwithſtanding that, he ſeems to have had very honeſt and honourable Principles, and a ſingular Humanity of Temper, and Benevolence towards thoſe, that were of a different way of thinking to himſelf; which Diſpoſition adds a Luſtre to a Man's Character. Orthodoxy without Principles of Humanity, is like good Wine turned ſour. See *Atticus*'s Life, judiciouſly, elegantly, and compendiouſly written, by the Latin Biographer, *Cornelius Nepos*.

[b] *Titus Quinctius Flamininus*, or *Flaminius*, was Conſul of *Rome* in the Year from the Building of that City 555, which was 198 Years

That Man not opulent, but full of Truth.
Though I am certain, that not like *Flamininus*, you don't

Drag on an anxious Life both Night and Day.
For I am well acquainted with your Moderation and Equity of Mind; and know that you brought not only a Sirname from *Athens*, but alſo good Nature and Prudence. And yet I have ſome Reaſon to think, that you are ſometimes diſquieted with *the ſame Things*, that vex and trouble me; but, to conſole our ſelves in that Reſpect, is too great a Taſk at preſent; and it muſt therefore be deferred to another Opportunity. But now I have a Mind to commit ſome of my Thoughts upon *Old-Age* to your Peruſal; with this Deſign, that they may be of Uſe to us both (for you are advanced in Years as well as I) in making *Old-Age*, which is now coming upon us, and is ſuch a Burden to moſt People, light and eaſy to us; though I know you both bear it, and will bear it (as

Years before the Birth of *Chriſt*. He was a brave General in ſeveral Wars; particularly he ſubdued *Philip* King of *Macedonia*, and *Nabis* Tyrant of *Lacedæmon*; and in the grand Triumph that he made at *Rome*, after his Return from his Conqueſts, *Livy* tells us, that amongſt the many noble Captives and Hoſtages, *Demetrius* the Son of *Philip*, and *Armenes* the Son of *Nabis* were exhibited before his triumphal Chariot. His name is ſometimes written *Flamininus* and ſometimes *Flaminius*. Theſe Verſes,

O Titus, if I ſhall the Cares aſſwage, &c.

which *Ennius* applyed originally to *T. Q. Flamininus*, *Tully* here applies to his Nameſake *Titus Pomponius Atticus*.

(as you do all Things) patiently and prudently. Yet as I had formed a Scheme of writing ſomewhat upon this Subject, you were the firſt in my Thoughts to whom I would preſent it, as what might be of *Uſe* and *Service* to us both.

THE compoſing of this little Treatiſe was indeed ſo agreeable to me, that it not only made me forget all the Troubles, that uſually attend *Old-Age*, but even made *Old-Age* itſelf pleaſant, and delightful to me. This Philoſophy therefore can never have too great a Value ſet upon it, that renders, in the Practice thereof, every Stage of Life agreeable. But of this, and other Subjects, you have often heard, and may hereafter hear, what I have to ſay.

I NOW ſend you this my Eſſay upon *Old-Age*, in which I do not make *Tithonus* [c] the chief Speaker, as *Ariſto* [d] of *Chios* has done, by

[c] *Tithonus* was the Son of *Laomedon*, King of *Troy*, and Brother to King *Priam*. The Poets feign that *Aurora* fell in Love with him, and at her Requeſt *Jupiter* made him immortal, but not being exempted from *Old-Age*, he grew, after many Years, very decrepit, and extremely uneaſy in that State, ſo that he deſired to be changed into a Graſshopper.

[d] *Ariſto* of *Chios* was a Diſciple of *Zeno*'s; he flouriſhed about 250 Years before the Birth of Chriſt. It appears from *Tully*'s Words in this Place, that this *Ariſto* had written ſomething upon the Subject of *Old-Age* (though no mention is made of any ſuch Thing by *Diogenes Laërtius*, where he enumerates the Books aſcribed to him) and had introduced it under the Name of *Tithonus*, (as *Tully* has done this Eſſay under the Name of *Cato Major*) which *Tully* thinks gave

by which his Arguments are rendered fabulous; but *M. Cato*, when far advanced in Years, that my Reaſons might have the more Force and Dignity; to whom I introduce *Lælius* and *Scipio* [e] as wondering how he can

gave it too much the Air of a Fable, as *Tithonus* is looked upon as a fabulous Perſon; or at leaſt that part of his Character, which relates to his *Old-Age*.

[e] The *Scipio* and *Lælius*, who are here introduced as wondering how *Cato* could bear his *Old-Age* with ſo good a Grace, were very intimate Friends. Some Particulars of whoſe Lives I ſhall preſently inſert in Notes under each of their Names. There were alſo another *Scipio* and *Lælius*, whoſe great Friendſhip is celebrated in *Roman* Hiſtory; but they lived two Generations before theſe I am going to ſpeak of. I ſhall take Notice alſo of them in my Remarks hereafter.

The *Scipio*, here ſpoken of, was *Publius Scipio Africanus Junior*; He was the Son of *Paulus Æmilius*, but was adopted by the Son of the firſt *Scipio Africanus*. From his real Father *Æmilius* he is ſometimes called *Æmilianus*. He was made Conſul of *Rome*, for the firſt time, 147 Years before the Birth of Chriſt; and the Year following he took and burnt *Carthage*, and thereby put an End to that obſtinate deſtructive War, which had ſo long ſubſiſted between that City and the City of *Rome*. For from the Beginning of the firſt *Punic War* to the Deſtruction of *Carthage* by this *Scipio* are reckoned 118 Years. We find (in pag.) that *Cato* wiſhes that this *Scipio* might finiſh what his Grandfather had ſo auſpiciouſly begun. The *Roman* Hiſtorians agree in their Praiſes of this *Scipio*, not only on Account of his Valour, Prudence, and great Succeſs in War; but alſo for his exquiſite Knowledge and Judgment in matters of *Learning*. Yet at laſt, this famous Hero, in the 56th Year of his Age, was found dead in his Bed, without any previous Sickneſs, yet not without ſome Suſpicion of his being poiſoned, or ſtrangled.

The *Lælius* alſo here ſpoken of, (the intimate Friend of the foregoing *Scipio*) was *Caius Lælius*, ſirnamed *Sapiens*, *i. e.* the *Wiſe*. He was Conſul of *Rome* along with *Q. Servilius Cæpio*

can bear *Old-Age* with ſo good a Grace, and him anſwering them. And if he ſeems to you here to diſcourſe more learnedly, than he appears to do in his Books, you muſt attribute it to his reading of *Greek Authors*, which it is certain he was very fond of in his latter Years. But why need I enlarge? *Cato* himſelf will now tell you, in my Name, what I have to ſay upon this Subject.

Cæpio 140 Years before the Birth of Chriſt. *Tully* in his Treatiſe *De Amicitia*, makes this *Lælius* the principal Speaker in treating of Friendſhip, as *Cato* is here on the Subject of Old-Age. We may obſerve, by the Repreſentation that *Tully* gives us of him, that he was a prudent, virtuous, and underſtanding Man, as well as the near and dear Friend of *Scipio* abovementioned. Our Orator, in one of his Letters to *Atticus*, tells us, that ſome thought *Terence*'s Comedies were written by this *Lælius*; it is probable he might aſſiſt him therein; for, in the aforeſaid Treatiſe *De Amicitia*, *Lælius* ſtiles *Terence* (*Familiaris meus*) his particular Friend. I find little ſaid of him by any other of the *Roman* Writers; See a Note upon the other *Lælius*, in my Remarks hereafter.

TULLY

ON

OLD-AGE.

SECT. I.

Scipio. IT has often been Matter of Admiration to me, as well as to my Friend *Lælius* here, that you, *Cato*, not only ſet an excellent and perfect Pattern of *Wiſdom* in other Things, but alſo that your *Old-Age* ſits ſo eaſy upon you; which to moſt ancient People is ſo irkſome, that they ſeem to bear a Burden as great as *Ætna* upon their Backs.

Cato. WHY truly, *Gentlemen*, your Admiration ſeems not to be well grounded; for they who have no Means in themſelves to procure a good and happy Life, to them every Stage of their Exiſtence is uneaſy; but, they who can find Content and Happineſs in their own Breaſts, nothing appears an Evil to them, that the Neceſſity of Nature brings upon them, of which Sort is *Old-Age*; which Men naturally hope to arrive at, and as generally

are diſpleaſed with it when they do arrive thereat; ſuch is the Caprice, Folly, and Perverſeneſs of Mankind! It is uſual to ſay, *Old-Age* is come upon us before we were aware; but who, in the firſt Place, gave them ſuch a falſe Notion? Does *Old-Age* ſooner overtake Manhood, than Manhood does Childhood? And then, why ſhould it be more troubleſome at eighty Years of Age, than at eight Hundred? For, when Time is once paſt, be it ever ſo long, it can never be recalled to be a Conſolation to an imprudent *Old-Age*. Therefore, if you admire my *Wiſdom* (and I ſhould be glad if it deſerves it) it is only in this that I am wiſe, that I follow *Nature* [a] as my beſt Guide,

[a] It is worth while to obſerve, what a noble Syſtem of Morals many of the ancient *Greeks* and *Romans* compoſed; and not only compoſed, but lived up to it, by following the *pure Dictates of Nature* as their Guide. Doubtleſs there was a *divine Influence*, that aſſiſted thoſe that were ſincere in their Hearts; an *Influence*, that *Tully* here expreſſes by *tanquam Deum*, in the Original. Our *Nature* to be ſure was framed, and conſtituted by Almighty God, and therefore *good* and *pure* in itſelf, till it becomes prejudiced, perverted, or corrupt, by following erroneous or vicious Examples; where therefore it is ſaid in *Scripture*, that *by Nature we are Children of Wrath*, Epheſ. ii. 3. it muſt neceſſarily be underſtood of depraved and corrupted Nature, to wit, of ſuch as *live in the Luſts of the Fleſh*, as the Apoſtle expreſſes it in the former Part of the Verſe, and not of *Nature* indiſcriminately. Thus after a Life perfected by many Virtues, in following this celeſtial Guide, I don't doubt but many others could ſay, as *Tully* ſays here in the Perſon of *Cato*, *Conſcientia bene actæ vitæ, multorumque benefactorum recordatio jucundiſſima eſt.* Let us not, therefore, value ourſelves upon the Privileges of a *written revealed Religion*, only ſo far as they make us better than thoſe, who only

Guide, and as a *heavenly Director*, and in all Things ſubmit thereto. And it is not probable, that I, like ſome lazy Poet, ſhould neglect this laſt Scene of my Life, having performed my Part in the former, with Reputation and Applauſe. But yet we muſt come to the *Exit*; and as it is in the Fruits of Trees and the Productions of the Earth, after arriving to full Maturity, they *decay* and *fall*; this a wiſe Man will bear with Calmneſs, for to reſiſt *Nature* is like the *Giants* making War againſt the Gods.

Lælius. BUT we ſhall take it as a great Favour, *Cato*, (for I dare promiſe for *Scipio*, as well as myſelf) that as it is natural for us to deſire, and alſo to hope to live to *Old-Age*, if you will be pleaſed to give us now ſome Inſtructions beforehand, how we may make this growing Burden of Years *eaſy* to us.

Cato. THAT I will do with all my Heart, *Lælius*; if, as you ſay, you both deſire it.

Scipio. WE do both deſire it, *Cato*; unleſs it be diſagreeable to you, having already made this long Journey, to ſhow us the Way over again that we have to go.

only followed *Nature* for their Guide; for as there is no Reſpect of Perſons with God, *They who do by Nature the Things contained in the Law, are a Law unto themſelves.*

SECT. II.

Cato. WELL then, *Gentlemen*, I'll ſet about it; for I have often heard the Complaints of my Equals in Years (for as the Proverb ſays, *Birds of a Feather will flock together)* to wit, *C. Salinator* [b], and *Sp. Albinus*, Perſons of Conſular Dignity; who uſed to bewail their hard Fate, in that they were paſt the Reliſh of *Pleaſure*, without which they thought Life was nothing; and that they were *neglected* and *deſpiſed* by thoſe, who uſed to pay them great Reſpect. Now, I think their Complaint was wrong laid; for if that had been only the Fault of *Old-Age*, the ſame Thing would have happened to me, and all others, who are as far advanced in Years as I am; many of whom I have known to bear their *Old-Age* without any murmuring, who entirely diſregarded their former *irregular Pleaſures*, and were honoured and reverenced by their Acquaintance. But the true Reaſon of all theſe Complaints lies in the *Conduct* and *Manners* of Men, and not in their *Age*. For thoſe old Men, who are not

[b] *C. Livius Salinator* was Conſul of *Rome*, *Anno U. C.* 565, that is, 188 Years before the Birth of Chriſt, and *Sp. Poſthumius Albinus* was Conſul two Years after him; and *Cato* was Conſul a few Years before them both, ſo that they might well be Companions, as well with regard to their Years as their Dignity.

moroſe,

morose and ill-natured, but bear all Things with a kind of Complacency, make *Old-Age* but little troublesome to them; whereas a froward and touchy Behaviour, is troublesome in every Stage of Life.

Lælius. IT is as you represent it, *Cato*; but perhaps some may say, that your *Old-Age* is made easy to you, because you enjoy Riches, Estates in Land, and Posts of Honour, which can be but the Lot of a few, in Comparison of the many that have them not.

Cato. TRUE, *Lælius*, that is something, but that is not all. As *Themistocles* is said to have given a smart Repartee to a Native of *Seriphos* (a little barren Island in the *Ægean* Sea) who was saying, that he *(Themistocles)* did not obtain his Fame from his own Qualifications, but from the Glory of his Country; *Nay, by my Troth*, replied he, *if I had been a* Seriphian, *I should never have been noted for any grand Actions, nor would you have ever been famous, though you had been born at* Athens. Just so it is with those who arrive to *Old-Age*; for in the greatest Poverty, *Old-Age* cannot be very light, even to a wise Man; but to a Fool it is a Burden, in the greatest Fullness. But be assured, *Gentlemen*, that the Liberal Sciences, and the Exercise of virtuous Employments, are the best Defence against *Old-Age*; to which those that accustom themselves when young, they will find in their advanced Years, a prodigious

Advantage therefrom; becauſe they not only accompany Men to their laſt Moments, but even (though that be a Thing of great Conſequence) the Conſciouſneſs of a Life well ſpent, and the Remembrance of having done many good Deeds, is a Pleaſure beyond Expreſſion.

SECT. III.

WHEN I was but a Youth, I loved and valued *Q. Maximus* [c] (he that took *Tarentum*) though then in Years, as one of my Equals; for he had a facetious Gravity, that was wonderfully taking. His *Old-Age* had not ſoured his Manners. I began to have a particular Value for him before he was very old, and yet advanced in Years; for he was choſen Conſul, for the firſt Time, the Year after I was born; and when he was the fourth Time Conſul, I went a Volunteer under him to *Capua*; and five Years after

[c] *Quintus Fabius Maximus*, was one of the greateſt, and moſt prudent Generals, that ever the *Romans* had. He was, as one may ſay, *Cato Major*'s Schoolmaſter in the Arts of War, Politics, and Civil Conduct; no wonder, therefore, he ſpeaks of him here ſo circumſtantially, ſo affectionately, and in ſuch advantageous Terms. He was choſen Conſul five Times. His firſt Conſulſhip was in the Year of *Rome* 521, to wit, 232 Years before the Commencement of the *Chriſtian Æra*. He was ſtiled *Cunctator*, from wearying out *Hannibal* by prudent Delays, in coming to a Battle with him. He was alſo called *Verrucoſus*, on Account of his having a remarkable *Wart* upon his Lip. His Death is ſpoken of with Uncertainty.

was

was his *Quæſtor* at *Tarentum* [d], and then *Ædile*; and four Years after I was made *Prætor* [e], in the Conſulſhip of *Tuditanus* and *Cethegus*. And when he was very old he promoted the *Cincian Law* [f], concerning Gifts and Preſents. He

[d] *Tarentum* is an ancient City of *Italy*, ſituate near the Gulph of the ſame Name, in the Kingdom of *Naples*. It was a long Time before this City became entirely ſubject to the *Romans*, ſiding firſt with King *Pyrrhus* againſt them, and afterwards revolting to *Hannibal*, but was retaken by *Q. Fabius Maximus*, 209 Years before the Birth of Chriſt. The *Tarantula*, a kind of large Spider, whoſe Bite has ſuch a marvellous Effect, that, they ſay, it cannot be cured but by *Muſic*, had it's Name from this Place, as being firſt or chiefly produced hereabouts.

[e] A *Quæſtor* was an Officer in the *Roman* State, whoſe Buſineſs in the City, was to take Care of the public Treaſure; and, in the Army, he received the Tribute that was collected in the Provinces, and was Paymaſter-General to the Soldiery.

Ædile, was an Officer, who was employed in ſeeing that the public Temples, Conduits, Streets, *&c.* were kept in good Repair and Order; and alſo had the Care of directing, and making Proviſion for ſolemn Shows, Games, and Funerals, *&c.*

The *Prætor* was the chief Civil Magiſtrate in *Rome*, like our *Lord Mayor* in *London*. He had Power to determine Matters of Difference between Citizen and Citizen. And when foreign Provinces began to be added to the *Roman* State, a *Prætor* was appointed as a Governor to each Province; theſe Officers were choſen annually.

[f] *M. Cincius* was a Senator of *Rome*, and Tribune of the People 204 Years before the Beginning of the Chriſtian Æra. He was the Author of a Law, which was afterwards called the *Cincian Law*; by which Lawyers and Orators were prohibited the taking of Gifts or Preſents for their pleading of Cauſes, and likewiſe that the People ſhould not receive any Bribes for their Votes in the chuſing of Magiſtrates. This Law, in many Caſes (as moſt others are) was liable to be diſputed. *Tully*, in one of his Letters to *Atticus*, tells him, that *L. Papirius Pætus* had made him a Preſent of ſome Books;

He was at the Head of the Army when but young, yet full grown; and by his prudent Demurs to give Battle, he enervated the haughty, but wanton Forces of *Hannibal*; of whom my Friend *Ennius* [g] ſpeaks ſo honourably.

One Man, by wiſe Delays, our State reſtor'd,

and that he would willingly accept of them, as he was informed that that Gift was not within the Reach of the *Cincian Law.*

[g] *Cato* here calls *Ennius, Familiaris noſter, his familiar Friend*; of whom it is ſaid he learned *Greek*, when he was far advanced in Years. *Q. Ennius* is reckoned the firſt who introduced heroic Poetry amongſt the *Romans*, having compoſed in eighteen Books, the Annals of that *Republic*; he alſo writ ſome Plays; but of all his Works, we have only a few Fragments now remaining. He has the Character of a Man of great Vivacity and Wit; but as Poetry received vaſt Improvements, and the *Roman* Language was much refined after his Time, the following Poets ſpeak of his Stile as *rude* and *uncultivated. He* was to them, what our *Chaucer* is to us. *Ovid* has expreſſed his Character as a Poet, in this one Line,

Ennius ingenio maximus arte rudis.

Although a Blaze of Wit in Ennius *ſhines,*
Yet artleſs and unpoliſh'd are his Lines.

Horace ſays, he never ſet himſelf to ſing of Wars, but when he was as good as drunk.

Ennius ipſe pater nunquam niſi potus ad arma,
Proſiluit dicenda.

In Strains heroic, Father Ennius *writ,*
When Bacchus *had inſpir'd his flowing Wit.*

'Tis probable he loved Wine too well, for we are told he died of the *Gout*, at ſeventy Years of Age.

Pre-

Preferr'd his Country's Safety to his Fame,
From whence he got a great immortal Name.

WHAT Vigilance and Care did he uſe in taking *Tarentum?* I remember what he ſaid in my Hearing, to *Salinator*; who, when the Town was ſurrendered, fled into the Citadel, and, vainly bragging, told *Fabius, Sir, you have taken the Town by my Means*; *True*, ſaid he, ſmiling, *for if you had not loſt it, I ſhould not have took it.* He was likewiſe as ſerviceable a Man, in Time of Peace as in War; for when he was the ſecond Time Conſul (*Sp. Carvilius* his Colleague, being an indolent, inactive Man) he withſtood *C. Flaminius* the Tribune to the utmoſt of his Power, in his dividing the Lands in *Picenum* and *Gaul*, Man by Man, contrary to the Authority of the Senate. And when he was *Augur*, he made this bold Speech, *That thoſe Things were done under the beſt Auſpices, that were done for the Safety of the Republic*; *and what was done againſt the Good of the Commonwealth, was contrary to the Auſpices.* Many other excellent Things I have heard from that great Man; but nothing is more remarkable, than the Manner in which he bore the Death of his Son *Marcus*, a Man of great Virtue, as well as Conſular Dignity. You have here his funeral Oration, which when I read, methinks all the Philoſophers fall far ſhort of him. Neither was he a great Man only, on Account

count of his glorious Actions performed in the View of the World, but he was as excellent at Home, and in his private Life. What entertaining and inſtructive Diſcourſes, what uſeful Precepts, what a Knowledge of Antiquity, and Skill in the Rules of Augury he had! For a *Roman*, he had read much; and could give you a Hiſtory of both foreign and domeſtic Wars, out of the Treaſury of his own Memory; and I was ſo exceſſively fond of his Converſation, that my Mind preſaged then to me, what happened afterwards, that when I loſt him, I ſhould never meet with another ſuch Inſtructor.

SECT. IV.

BUT why ſo much, you may ſay, about *Maximus?* becauſe you are ſenſible, that it would be highly criminal to call ſuch an *Old-Age* miſerable; and yet all Men cannot be *Scipio*'s and *Maximus*'s, nor are able to recount their taking of Cities, their Exploits by Land and by Sea, their victorious Campaigns, and their Triumphs. But there is alſo an *Old-Age* of ſweet Calm and Tranquillity, after a Life paſſed over in Quiet, in Virtue, and Learning; ſuch as we read of *Plato*, who amuſed himſelf with Writing till the Day of his Death, which was in the Eighty-firſt Year of his Age. Such as that of

of *Isocrates* [h], who writ his Book, entitled *Panathenaicus*, in the ninety-fourth Year of his Age, and lived five Years after; whose Master, *Gorgias* [i] of *Leontium*, was One Hundred and Seven Years old at his Death; and yet was always employed in Reading, Writing, or some other Sort of Exercise; and being asked, Why he desired to continue Life at such a Time? *I have no Reason*, said he, *to find any Fault with my Old-Age.* An ex-

[h] *Isocrates*, the *Greek* Orator, was born at *Athens* 436 Years before the Birth of Christ. He had many Scholars, whom he greatly perfected in the Eloquence of those Times. *Plutarch* says, he lived to the Age of 98 Years, others say a 100. His *Panathenaicus*, which *Cato* here mentions, is still extant. It is an Oration made to be spoken at a Feast of the *Athenians*, called *Panathenæa*, celebrated in Honour of *Minerva*. It contains besides many private Instructions relating to the Conduct of human Life, the *Eulogiums* of some noted *Athenians*. *Valerius Maximus* says it is, *Opus ardentis spiritûs plenum.*

[i] *Gorgias* was a learned *Greek* Orator, born at *Leontium*, a Town in *Sicily*. He had such a ready Wit, and was so well versed in all Kinds of Learning, that he used to offer to discourse *ex tempore* upon any Subject that could be proposed to him. A bold Challenge! and what, I believe, few now a Days would undertake, though perhaps much better qualified than he could be. But in an ignorant or an illiterate Audience, there is little more wanting than a steady Confidence, and a Flow of Words to gain Applause. Many of the *Greek Sophists* were abundant in what they called Oratory, but barren of useful Instruction. *Tully* himself, though he had profited under several *Greek* Masters, yet he cannot forbear taxing the *Grecians*, in many Places of his Writings, especially in his Tract *De Oratore*, with an empty Loquacity, and a Want of Regard to Truth. This *Gorgias* flourished about 400 Years before the Birth of Christ, and had raised so much Wealth by his Art, in a great Number of Years, that he erected a Statue of Gold in the Temple of *Apollo* at *Delphi*.

ceeding

ceeding good Anſwer, and worthy of a Man of Learning and Honeſty; for none but *Fools* lay the Blame of their Faults and Vices upon *Old-Age*, which he did not do, whom I have been ſpeaking of above, to wit, *Ennius*,

The noble Racer, that has often run
Th' Olympic *Courſes, and the Prizes won;*
Worn out with num'rous Toils, and Age, at laſt
Enjoys the ſweet Rewards of grateful Reſt.

HERE he compares his *Old-Age* to that of a ſtout victorious *Race-Horſe*; you may remember him very well; for in the nineteenth Year after his Death, *T. Flamininus* and *M. Acilius* were made Conſuls; and he died in the Conſulate of *Ser. Cæpio* and *Mar. Philippus*. I myſelf, when I was 65 Years of Age, promoted the paſſing the *Voconian Law*[k], both with a loud Voice and ſtrong Lungs. When

[k] The *Voconian Law* is ſo called, from *Q. Voconius*, a Tribune of the People of *Rome*, who firſt promulged it. This Law ſettled the Inheritances of Women; in promoting which, *Cato* ſays he laboured ſtoutly, *magnâ voce, & bonis lateribus*, though he was then 65 Years of Age. The Ladies, I ſuppoſe, did not thank *Cato* for the Pains he took; they would rather look upon him as an uncomplaiſant and unpoliſhed old Fellow, who had forgotten the agreeable Pleaſures, which thoſe of that Sex are capable of communicating to our's. For by that Law, a Woman (*Maid* or *Wife*) might not inherit above the Value of 25,000 *Seſterces* [*about* 200 *l. of our Money*]. Doubtleſs ſome previous Extravagancies were the Occaſion of ſuch a Limitation, for *Cato* ſeldom did any Thing of Conſequence, without good Reaſon and Prudence.

Ennius

Ennius was 70 Years old (for he lived to that Age) he bore *two Burdens*, which are ſuppoſed to be the moſt inſupportable, to wit, *Poverty* and *Old-Age*, in ſuch a Manner, that one would have thought they were a Pleaſure to him.

BUT to return to my Subject; which when I conſider in my Mind, I find there are *four Reaſons* uſually alledged, why People think *Old-Age* an Unhappineſs: The *firſt* is, becauſe it takes them off from Buſineſs. The *ſecond*, that it renders them weak and infirm. The *third*, that it deprives them of a great many Pleaſures. And *fourthly*, that it brings them near to Death. Now, if you pleaſe, we will examine what Strength and Weight there is in each of theſe Reaſons ſeparately.

SECT. V.

FIRSTLY, *Old-Age*, they ſay, *takes us off from Buſineſs*. What Buſineſs? that which is to be performed by thoſe, who are young and ſtrong? What then? Is there no Buſineſs fit for *Old Men*, who may be infirm in Body, and yet have vigorous Minds. Let me mention to you *Q. Maximus*, and *L. Paulus* your own Father, *Scipio*, and my dear Son's Father-in-law, did they do nothing? Our famous Anceſtors, the *Fabricii*, the *Curii*[1],

Curii [l], and the *Coruncanii*, who ſo nobly defended the *Roman* State, by their Counſel and Authority, did they do nothing? *App. Claudius* [m] was not only laden with Years, but was

[l] The *Fabricii*, the *Curii*, *&c.* Theſe were ancient *Romans*, of great Fame for their Valour, or Wiſdom, or Eloquence; but as their particular Hiſtory will throw no Light upon the Subject in Hand, I need not ſtay to give a Detail thereof.

[m] *Appius Claudius*, ſirnamed the *Blind*, whom *Cato* here ſpeaks of, was *Cenſor* in *Rome*, *Anno U. C.* 441, that is, 313 Years before the Birth of Chriſt; and ſix Years after that he was choſen Conſul, and had *L. Volumnius* for his Colleague; whom, as he was a *Plebeian*, the haughty Spirit of this *Appius*, being of an ancient *Patrician* Family, could hardly bear with. The Notion that ſome People have of *Blood* and *Parentage* (though nothing can hardly be more uncertain in many Reſpects) has a great Influence upon their Conduct and Actions, ſo far, therefore, as it keeps alive in them the Sentiments of Honour and Generoſity, and other virtuous Qualities, it is valuable; but when it ſinks into a mere Contempt of others, and a ſuperficial Self-Arrogance, what can be more pitiful and deſpiſable? *Appius*, however, is highly aplauded in Hiſtory, for having prevailed upon the Senate not to accept Terms of Peace from King *Pyrrhus*, which are ſuppoſed to have been diſadvantageous, or diſgraceful to the *Romans*. *Plutarch* relates the Story thus: The *Romans* having been defeated in a Battle by King *Pyrrhus*, there was a Deliberation in the Senate of entering into a Treaty of Peace with him; which *Appius* no ſooner heard of, than he cauſed himſelf to be carried into the Senate-Houſe, and ſtanding up told them, That the Loſs of his *Sight* had been a great Trouble to him, but that now he could wiſh to have loſt his *Hearing* alſo, ſeeing they could deſcend to debate a Thing, that was ſo mean and unbecoming *Romans*; and what by his Reproaches, and what by his Arguments, he carried his Point ſo far, as that it was immediately determined to try the Fortune of War with *Pyrrhus* again. *His Blindneſs*, which probably proceeded from ſome natural Defect in the Organs of Sight, the Superſtitious of thoſe Times attributed to another Cauſe; they ſaid, it was *a Judgment* upon him, for having ordered

was blind; yet when there was an Inclination in the Senate to make Peace, and enter into a League with *Pyrrhus* [n], he had Cou-

ordered the Office of ſacrificing to *Hercules* to be performed by *Slaves*. Weak and bigoted People, of different Perſwaſions in Religion, are fond of this Kind of Obſervations, even to this Day.

[n] This *Pyrrhus* was King of *Epire*, who boaſted his Deſcent, on the Father's Side from *Hercules*, and on the Mother's Side from *Achilles*. It is no Wonder that he had, from ſuch a Notion, ſtrong Sentiments of Ambition, which was heightened by his various Succeſſes. The *Romans* having declared War againſt the *Tarentines*, theſe latter deſired Succours of *Pyrrhus*. This was a fair Opportunity for that warlike and ambitious Prince to fight againſt the *Romans*, whoſe flouriſhing Country he had ſome Views of adding to his former Conqueſts. We are told, he was the more encouraged thereto, by an *ambiguous Anſwer* which he received from the Oracle of *Apollo*, *viz.*

Aio te, Æacida, Romanos vincere poſſe.

Which is ſo worded, that it is capable of the two following oppoſite Significations, to wit,

I ſay, great Prince, it is decreed by Fate,
Thou may'ſt by Arms ſubdue the Roman *State.*

Or,

I ſay, great Prince, the rigid Fates decree,
The Romans *may in Battle conquer thee.*

He underſtood it therefore in the firſt Senſe, as being the moſt favourable to his Inclinations; and, indeed, he had ſeveral ſharp Engagments with the *Romans*; but they at laſt were too hard for him, and drove him out of *Italy*. 'Tis true, when he found he could not ſubdue them by Force of *Arms*, he would have done it by the Power of *Bribes*; but there he was alſo repulſed, by ſome brave honeſt Senators, who were Proof againſt a Temptation, that ſeldom fails in ours, as well as former Ages. How dear and valuable is the Memory of ſuch *Patriots!* but how few, alas, are there, that tranſmit ſuch a Name to Poſterity!

rage

rage enough to make that Speech, which *Ennius* has immortalized by his Poetry;

What Madneſs, Romans, *does your Minds poſſeſs!*
Who have ſtood firm in every great Diſtreſs,
In former Times? what leads you now aſtray?

I need not repeat what follows, though excellently expreſſed, for you know the Poem; beſides, *Appius*'s Oration is ſtill extant, which Oration he made ſeventeen Years after his ſecond Conſulſhip; and there were ten Years between his two Conſulſhips, and was made Cenſor before he was a Conſul; by which you may gather, that he was no Stripling at the Time of the War with *Pyrrhus*, and this I have had from the Relation of ancient People. So that they are not to be minded, who ſay that *Old Men* are unfit for Buſineſs; and it is juſt as if one ſhould ſay, that the *Steerſman* in a Ship does nothing; becauſe, while ſome are climbing the Maſts and Shrowds, ſome running forwards and backwards about Buſineſs upon Deck, and others hard at Work at the Pump, he only ſits at the Stern, quiet and calm, directing the Rudder, and does not any of thoſe Offices that are aſſigned for the young and luſty, though what he does is of vaſtly greater Conſequence. The greateſt Affairs do not depend ſo much upon the Strength, Swiftneſs, or Agility of the Body,

Body, as they do upon deliberate Counſel, Prudence, and Knowledge; which are not leſſened, but uſually augmented by *Old-Age*. And though I myſelf have been a Soldier, a Tribune, a Lieutenant-General, and a Conſul, in various Wars, I hope you don't think me an uſeleſs Man now, though I cannot go through a Campaign; for I can direct in the Senate, what is moſt proper to be done for the Good of my Country. Ever ſince *Carthage* oppoſed the Proſperity of *Rome*, I have declared War againſt her, and ſhall never be eaſy till I know ſhe lies in Duſt and Aſhes. And I wiſh, *Scipio*, that the immortal Gods may reſerve that Palm for you, that you may finiſh what your *Grandfather* ° began. It is now

° *Scipio*'s Grandfather here ſpoken of, was *Pub. Cornelius Scipio Africanus Superior*, who was Conſul of *Rome* for the firſt Time, in the Year 548 after the Building of the City, and 205 Years before the Birth of Chriſt. At eighteen Years of Age he ſaved his Father's Life, though wounded, in a Battle with *Hannibal*. At the Battle of *Cannæ*, he prevailed upon ſome of the *Roman* Nobility to make a bold Stand, when they were going to give up all. At his taking of *New Carthage* in *Spain*, he gave a great Proof of his *Continence*, by refuſing even to ſee a young Lady of moſt exquiſite Beauty, that had been taken Priſoner; by which alſo he appears to have been a good Judge of human Nature, that is ſo apt to be enſnared by ſuch alluring Temptations. That which heightens *Scipio*'s Character in this Inſtance is, that he was then a young Man, and fluſhed with Conqueſt. What but a ſtrict Obſervance of the pure Dictates of *Nature* (for Men had then no better Guide) aſſiſted by a *divine Afflatus* upon the Mind, could give *Scipio* ſuch exalted Principles of Honour? And yet this Sacrifice that he made of a few Moments of ſenſual Pleaſure

now three and thirty Years ſince he died, but his Memory will be preſerved to Ages of Ages. He died the Year before I was made Cenſor, nine Years after my Conſulſhip, when he was choſen Conſul for the ſecond Time; and had he lived to be an hundred Years old, can you think his Years would have been a Burden to him? For though he had not Strength to grapple with, or to ſpring from his Antagoniſt, to wield the Spear at a Diſtance, or Sword near at Hand; yet he could make Uſe of the better Weapons of *Wiſdom*, *Prudence*, and *Knowledge*. And if theſe Properties were not in (*Senibus*) *Old Men*, our Anceſtors would never have called the ſupreme Aſſembly of the State, *The Senate*. Among the *Lacedæmonians*, thoſe who compoſe the chief Magiſtracy, have likewiſe the

(and what ſome under the Chriſtian Name would call *a Piece of Gallantry*) in all Probability was one great Step to his future Succeſs and Glory. Providence has many ſecret Ways of rewarding the upright in Heart. After having paſſed many Years in a victorious Series of War, and having enjoyed the greateſt Honours in the Commonwealth, he retired to *Linternum* in *Campania*, and there ſpent the Remainder of his Days, in the Study and Amuſements of Literature, and the Converſation of ingenious and learned Friends; amongſt whom I muſt not forget *Caius Lælius*, his almoſt inſeparable Companion in Peace and War. This *Lælius* was Conſul of *Rome* 190 Years before the Birth of Chriſt; and accompanying his Friend *Scipio* into *Africa*, he, in Conjunction with *Maſſiniſſa*, took King *Syphax* Priſoner. This *Scipio* and *Lælius* are remarkable in Hiſtory for their intimate Friendſhip, as well as the *Scipio* and *Lælius* to whom *Cato* addreſſes himſelf in this Treatiſe, upon whom I have written my Remarks above. See Page the 14th in the Dedication.

Title

Title of *Seniors*. And if you do but mind in your reading the Hiſtories of foreign Countries, you may juſtly make this Obſervation, *That the greateſt States have been overthrown by young Heads, and ſupported and reſtored by old ones*. In a Play of the Poet *Nævius*'s [p], the Queſtion is put,

—— Pray tell me, how it came to paſs,
That your Republic fell to Ruin ſo ſoon?

To which a ready Anſwer was given,

Young fooliſh Stateſmen undertook,
To manage what they did not underſtand.

For giddy Raſhneſs is the Property of Youth, and deliberate Prudence that of old Men.

[p] *Cn. Nævius* was an ancient *Roman* Poet and Hiſtorian. Beſides ſome Plays, he writ of the firſt *Punic* War, in which he had been a Soldier. We have very few Fragments of all his Works remaining. By ſome ſatiric Lines he ſo offended the *Metelli* (a powerful Family in *Rome*) that they got him baniſhed; when he retired to *Utica* in *Africa*, and there he died, *Anno ante Natum Chriſtum* 203.

SECT. VI.

BUT their *Memory* is leſſened, ſay ſome; I believe ſo, eſpecially if they don't exerciſe it, or be naturally dull. *Themiſtocles* [q] knew the Names of all his Fellow-Citizens. Do you think, that when he grew old, he could miſtake *Lyſimachus* for *Ariſtides* in his Salutations? I myſelf not only know my Fellow-Citizens, but alſo remember their Fathers and Grandfathers; and when I read their *Epitaphs* [r], I am not afraid of loſing my Memory

[q] *Themiſtocles* was a famous *Athenian* General, who flouriſhed about 460 Years before the Birth of Chriſt. He is mentioned in this Place, on Account of his wonderful Memory. It is ſaid, *he knew the Names of all his Fellow-Citizens*, which I think muſt be underſtood with great Reſtriction. For, I think, it appears very incredible to ſuppoſe he knew the Names of all the Men, in ſuch a populous City as *Athens*; it is probable, he might know all thoſe who were concerned in the public Affairs with him. Juſt ſo *Pliny* relates, that *Cyrus King of Perſia*, could tell the Names of all the Soldiers in his Army; whereas *Xenophon* (from whom *Pliny* probably took his Account) only ſays, τοῖς ὑφ' αὐτὸν ἡγεμόσι (*i. e.*) *his chief Commanders, or Captains.* This makes, you ſee, a wide Difference. I have the ſame Diffidence in believing what is ſaid, by ſo many ancient Writers, concerning *Mithridates* King of *Pontus*, that he could make a continued Diſcourſe in *two and twenty Languages.* As moſt People are naturally fond of the *marvellous*, ſuch Stories generally loſe nothing in the telling. *Ariſtides*, mentioned alſo in this Place, was Fellow-Citizen to, and Contemporary with, *Themiſtocles*, and *Lyſimachus* was the Son of *Ariſtides.*

[r] A Man of Prudence will make Uſe of all proper Opportunities of decrying, or confuting popular falſe Notions, and

Memory thereby; nay, by that I recal to Mind many of the Actions of the Dead. I never knew an *Old Man* forget where he put his *Bags of Money*. All Things that they have at Heart, they can eaſily remember; as Days of Appearance upon a Trial; who owe them Money; and to whom they themſelves are in Debt. Think but upon our Lawyers, Pontiffs, Augurs, and ancient Profeſſors of Philoſophy, what a vaſt many Things they remember? *Old Men* have their Talents, if they would but induſtriouſly uſe and improve them; not only they who are employed in Poſts of Eminence and Honour, but alſo ſuch as live in the moſt calm and private Stations of Life. *Sophocles* [f] compoſed Tragedies when

and vulgar Errors. *Cato* does this here by the bye. For it ſeems the ancient *Romans* had a ſuperſtitious Notion, that the reading of *Epitaphs* deſtroyed the Memory. *Cato* laughs at this as a ſilly Conceit, and declares, that, on the contrary, it is juſt the reverſe; for by that Means, he brings to Mind many Particularities of the Deceaſed, that might have ſlipt his Memory. The Uſe and Intention of Inſcriptions upon ſepulchral Monuments, are ſhamefully perverted in many of our *modern Epitaphs*, by loading them with *fulſome Extravagancies*. 'Tis a great Abuſe of a Thing, that might be made ſubſervient to good Ends and Purpoſes.

[f] *Sophocles* was a tragic Poet of *Athens*, he was born near 500 Years before the Birth of Chriſt. Of 120 Tragedies which they ſay he writ, only ſeven remain now extant. It is remarked, that *Sophocles* deſcribed the Characters of Men in his Tragedies as they ought to be, and *Euripides* as they are. *Tully*, in his Tract *De Divinatione*, calls him, *Doctiſſimum hominem, & poetam quidem divinum*. He ſeems to deſerve this laſt Epithet (*divinum*) from the many Strokes of *Piety* and *Reverence*

when he was very old; and being ſo intent upon his Studies, that he ſeemed to diſregard his Family Affairs, his Children cited him to appear in a Court of Judicature, to anſwer for that Neglect; even as by our Laws, a Father, who is like to bring his Eſtate and Family to Ruin, may be diſpoſſeſſed thereof; ſo they had him before the Judges, in order to take the Eſtate out of his Hands, as one that was not *Compos Mentis*. Upon which, it is ſaid, the old Gentleman read his Play, intitled *Oedipus Coloneus*, which he had in his Hands, to the Judges, and aſked them, if they thought *that the Performance of a Man, that was not in his right Mind?* And upon that Plea, he was honourably acquitted by the unanimous Conſent of his Judges. Now can you think that *Old-Age* unfitted this Man for his Studies? or *Homer*, or *Heſiod*, or *Simonides*[t], or

verence towards the Gods, that appear in his Works; which would be ſhining Ornaments (if applied to the one *only true God)* in many of our modern dramatic Performances. And is it not a Pity, or rather a Shame, that our *Theatres*, which ought to be *Schools* of *Virtue* and *innocent Amuſement*, ſhould be more corrupt than the *Theatres* of ancient *Rome* and *Athens?* We are told that *Sophocles* died of a ſudden Tranſport of Joy, on Account of his having gained the Victory at the Rehearſal of his *Oedipus Coloneus*; which Victory, *Valerius Maximus* tells us, he obtained but by *one Vote*.

[t] *Simonides* was a Lyric Poet, a Native of the Iſland of *Ceos* in the *Archipelago*, now called *Zea*. He flouriſhed about 480 Years before the Birth of Chriſt, and lived to be 89 Years of Age. He is remarked for having an excellent Memory. Some attribute to him the Invention of *the Art of Memory*; a Thing

or *Steſichorus* [u], or whom I named above, *Iſocrates* and *Gorgias?* or thoſe Princes of Philoſophers, *Pythagoras*, *Democritus*, *Plato*, *Socrates*, *Zeno* [w], and *Cleanthes* [x], or *Dio-*

a Thing I have no juſt Notion of; for all the *Mnemonic Rules* that ever I have ſeen, tend, in my Opinion, rather to puzzle and confound the Memory than to aſſiſt it. I can conceive no *Art of Memory*, equal to that which Nature gives us, diligently applied and exerciſed. To which Purpoſe, *Philoſtratus*, in the Life of *Dionyſius* the *Mileſian*, has the following remarkable Expreſſion. 'There neither is, nor ever was, any 'Art of Memory; for it was Memory that produced Arts, 'and therefore cannot be comprehended by any Art; it is, 'indeed, the peculiar Gift of Nature, or a Part of the im-'mortal Soul.' We have only a few Scraps of *Simonides*'s Poems extant.

[u] *Steſichorus* was a Lyric *Greek* Poet of *Himera* in *Sicily*. He flouriſhed about 600 Years before the Birth of Chriſt. He writ a great deal, with much Spirit and Dignity; but all his Works, except a few Verſes, are devoured by the Jaws of Time. *Quintilian* gives him the following Character, *Si tenuiſſet modum, videtur æmulari proximus Homerum potuiſſe*; it ſeems there was a Redundancy in his Stile, which obſcured ſome Part of the Beauty of his Sentiments.

[w] As the Names and general Characters of the Poets *Homer* and *Heſiod*, and of the Philoſophers *Pythagoras*, *Democritus*, *Plato*, *Socrates*, and *Zeno*, are pretty well known to People of moderate Reading, I excuſe myſelf from giving the Particularities of their Lives; but I do of ſome others, who are more obſcure, or which furniſh Matter for illuſtrating my Text.

[x] *Cleanthes* was a Stoic Philoſopher, and Diſciple of *Zeno*, about 240 Years before the Birth of Chriſt. He was ſo indefatigable in his Studies, that he was called another *Hercules*. *Diogenes Laërtius* recites a great many Books of his compoſing, which he calls Βιβλία κάλλιστα (*i. e.*) *moſt excellent Performances*; but they are now all loſt, except ſome Fragments. In his *Hymn to the Deity*, there are ſuch juſt and beautiful Sentiments of *God* and *Nature*, that I cannot forbear copying ſome of them on this Occaſion. And here let me

Diogenes [y] the Stoic, whom you have ſeen here

juſt obſerve by the Way (for we are too apt to think ſlightingly of People, whom we are pleaſed to call *Heathens* by Way of Contempt) that as the Almighty Creator has *formed all the Nations of Men of one Blood*, ſo he has given them all Faculties of Underſtanding, and Power to *do juſtly, love Mercy, and walk humbly before him.* And this appears in ſome Perſons, in all Ages, in every Part of the World, of whom we have any Records, notwithſtanding the various Prejudices of Education, Cuſtoms of Countries, and long eſtabliſhed erroneous and ſuperſtitious Notions, that have prevailed amongſt the Generality.

Part of a Hymn to the DEITY, *by* Cleanthes. *Tranſlated by* G. Weſt, *Eſq*;

There is one *ſettled Law* of Truth and Right,
But wretched Mortals ſhun the *heav'nly Light*;
And tho' to Bliſs directing ſtill their Choice,
Hear not, nor heed not *Reaſon*'s ſacred Voice;
That common Guide ordain'd to point the Road,
That leads obedient Man to ſolid Good;
Thence quitting *Virtue*'s lovely Paths, they rove,
As various Objects various Paſſions move;
Some thro' oppoſing Crowds, and threat'ning War,
Seek *Pow'r*'s bright Throne, and *Fame*'s triumphal Car.
Some, bent on *Wealth*, purſue with endleſs Pain,
Oppreſſive, ſordid, and diſhoneſt Gain;
While others to ſoft Indolence reſign'd,
Drown in *corporeal Sweets* th' immortal Mind.
But, O great Father, Thunder-ruling God!
Who in thick Darkneſs mak'ſt thy dread Abode!
Thou, from whoſe *Bounty* all good Gifts deſcend,
Do thou from *Ignorance* Mankind defend;
The Clouds of *Vice* and *Folly*, O! controul,
And ſhed the Beams of *Wiſdom* on the Soul!
Thoſe radiant Beams, by whoſe all-piercing Flame,
Thy *Juſtice* rules this univerſal Frame.

[y] This *Diogenes* the *Stoic* was ſirnamed *Babylonius*, becauſe he was born at *Seleucia* in the Province of *Babylon*. *Tully*, in his

here at *Rome?* did not they all purſue their Studies to their Lives End? But not to mention theſe great Lights in Virtue and Learning, I can name ſeveral of my Acquaintance and Neighbours, bred in, and brought up to, Country Buſineſs, who are inceſſantly laborious in cultivating and improving their Lands, and in gathering and laying up the Fruits thereof; and, indeed, this is no great Wonder; for no Man is ſo old, but that he thinks he may live a Year longer; but they toil alſo in thoſe Things, which they know they ſhall never reap the Produce of.

They plant their Trees, and in much Work engage,
Not for themſelves, but for the following Age.

As our *Statius* [z] expreſſes it, in his *Synephebi*. And let any one aſk a Farmer, though far advanced in Years, for whom he ſows and plants? and he will anſwer you readily, for the immortal Gods and their Providence;

his Book *De Oratore*, tells us, He was ſent on an Embaſſy to *Rome* by the *Athenians*, on ſome Matters of very great Conſequence, along with *Carneades* and *Critolaus*; at which Time, *Cato* tells *Scipio* and *Lælius*, they might remember to have ſeen him.

[z] *Cæcilius Statius*, a *Latin* comic Poet, was Contemporary with *Ennius*, whom he ſurvived but one Year. One of his Plays, which is here quoted, was intitled *Synephebi* (i. e.) *The youthful Companions*. He is ſometimes called only *Cæcilius*, and ſometimes only *Statius*. *Tully*, in one of his Letters to *Atticus*, calls him *malus Auctor Latinitatis*.

who

who not only decreed me to receive theſe Things from my Anceſtors, but alſo to deliver them to my Poſterity.

SECT. VII.

WELL was that ſaid by *Statius* concerning an *Old Man*, who had a View to the Generations that ſhould come after him; but what follows is not ſo good.

O dire Old-Age, when thou arriv'ſt,
One Plague thou bringſt with thee at leaſt;
And that's enough; by living long
Thou mak'ſt us ſee a many Things
We would not ſee.

Nay, perhaps, Mr *Statius*, a many Things that we would wiſh to ſee; at leaſt, *Youth* is as liable to that Inconvenience as *Old-Age*. But in the following Lines he is worſe and worſe;

This in Old-Age I deem the worſt,
That then a Man's by all deſpis'd,
Abhorr'd, and ſcorn'd.

Nay, there you are out again, Mr *Statius*; oftener reſpected and beloved; for prudent Old Men, are pleaſed with the Converſation of young People of Learning and good Behaviour;

haviour; and it is an Alleviation of their Grievances, to find they are eſteemed and reſpected by them. So likewiſe ſuch young Men love to hear the inſtructive Diſcourſes of their Seniors, by which they are encouraged to go on in the Paths of Honour and Virtue. Thus I think myſelf as agreeably entertained in your Company, as you do in mine; ſo that you ſee, that *Old-Age* is not ſuch a *languid, lazy Thing*, as ſome make it, but is always active and buſied about ſomething or other, and eſpecially in ſuch Things as Men have purſued in the Vigour of their Age; nay, ſome continue to make Additions to their former Acquiſitions in Learning; as *Solon* [a] gloried, *in that by learning ſomething every Day, he found he grew an Old Man.* I myſelf learned *Greek*, when I was far advanced in Years; and I ſet about it with ſuch Eagerneſs, as if I could hardly ſatisfy my Thirſt after *Grecian Learning*, that I might poſſeſs myſelf of that Store, which you now ſee me make Uſe of. *Socrates* when old learned *Muſic* (for the an-

[a] *Solon* was a famous Lawgiver of *Athens*. He is reputed one of the ſeven Wiſe Men of *Greece*, and flouriſhed ſomewhat more than 600 Years before the Birth of Chriſt, about the Time of the *Jews Babyloniſh* Captivity. He limited the Bounds of human Life, much in the ſame Manner that King *David* does, to *threeſcore and ten Years*; though he himſelf lived to the Age of eighty, and died in the Iſland of *Cyprus*. *Solon* is here mentioned by *Cato*, as an Inſtance that wiſe Men, though far advanced in Years, will ſtill be improving their Minds, by learning ſomething that is uſeful.

cient

cient *Greeks* thought that no mean Amuſement) and I wiſh I had done ſo too; however, in peruſing Authors, I have employed a deal of Time.

SECT. VIII.

NEITHER do I now want the Strength of a *Young Man* (for want of Strength is one of the Complaints alledged againſt *Old-Age*) no more than when a Young Man I wanted the Strength of an *Ox* or an *Elephant*. That which you have, you ought to make a right Uſe of; and whatſoever you do, do it with all your Might; for what can be more contemptible, than an Expreſſion of *Milo* [b] the *Crotoniat?* who, when he was old, and ſaw the Wreſtlers exerciſing themſelves in the Ring, we are told he looked wiſtly upon his own Arms, and with Tears in his Eyes ſaid, *Alas, how weak and dead theſe are now!* O thou egregious Trifler! not only thy Arms, but thy Underſtanding alſo is become

[b] *Milo* of *Croton*, a City in *Italy*, was a prodigious ſtrong Man, and famous Wreſtler, about 500 Years before the Birth of Chriſt; but as we read of nothing that *Milo* had to recommend him but his great Strength of Body, *Cato* ſpeaks contemptibly of him. His Succeſs in Wreſtling, and ſurprizing Feats performed by mere Strength, and his uncommon Death, are particularly recited by *Pauſanias*, in the ſixth Book of his Travels through *Greece*.

weak,

weak, and even fooliſh; thy Reputation aroſe not from a noble Soul, but from thy tough Sides, and brawny Arms! *Sextus Ælius* [c] never ſaid any Thing like that; nor *T. Coruncanius* many Years before him, nor *P. Craſſus* of late Days; by whom Laws were preſcribed for their Countrymen, and in whom Prudence continued to their laſt Breath. An Orator, indeed, may be afraid leſt he ſhould be enfeebled by *Old-Age*, for his Office is ſupported by the Strength of Nerves and Lungs; and where there is ſomething *harmonioufly ſtrong* in the Voice, that in *Old-Age* is pleaſing, and this I have not yet loſt. You ſee the Weight of Years I labour under, and yet my Voice is ſmooth, uniform, and clear; and a voluble Evenneſs in the Speech, often gains an Old Man of Learning a favourable Attention, and in this Manner would I give Inſtructions to *Scipio* and *Lælius*. And what can be a pleaſanter Sight, than to ſee an *Old Man* ſurrounded by a Circle of *Youths*, attending to his Inſtructions? And have not *Old Men* Strength enough, do you think, to teach and inform the Minds of Youth, in all the neceſſary Duties and Accompliſhments of Life? and what Province can excel that? I

[c] *Sextus Ælius Pætus*, and *Pub. Licinius Craſſus*, were both *Roman* Conſuls, and *T. Coruncanius* was *Pontifex Maximus*. They are alledged as oppoſite Characters to that of *Milo* of *Croton*. Men of Wiſdom, Men of Learning, and true Courage.

always

always looked upon *Cn.* and *Pub. Scipio*, and your two Grandfathers *L. Æmilius* and *P. Africanus*, fortunate Perſons, on Account of their having a Sett of well-bred young Gentlemen always at their Levée. All Teachers of the liberal Sciences are in a happy Situation, though their bodily Strength fails them in their *Old-Age*; nay, that Decay of bodily Strength, is oftener more the Effect of vicious young Years than of *Old-Age*; for an intemperate and laſcivious Youth, generally entails Weakneſs and Diſtempers upon advanced Years. *Cyrus* [d] in *Xenophon*, in that Diſcourſe which he made a little before his Death, being then very old, ſays, *That he felt no Difference with Regard to his Strength,*

[d] The *Cyrus* whom *Cato* here ſpeaks of, was King of *Perſia*; he was the Son of *Cambyſes* and *Mandane*, and was born 599 Years before the Birth of Chriſt, and died at the Age of ſeventy. It was this *Cyrus*, who permitted the *Jews* to return to *Jeruſalem*, to rebuild the Temple, under the Conduct of *Zorobabel*; which Thing was foretold by the Prophet *Iſaiah*, and *Cyrus* expreſsly named, about a hundred Years before he was born. *Cato* following *Xenophon*, repreſents *Cyrus* (*admodum ſenex*) *as a very old Man*; but that could not ſo properly be ſaid of him, as of many others; for Hiſtorians agree, that he was but ſeventy Years old when he died. Yet, indeed, that was a great Thing to ſay, as he does here, *That he felt no Difference with regard to his Strength, between his Youth and his Old-Age.* But a more remarkable Inſtance than this we have recorded of *Caleb*, the Son of *Jephunneh*, in the xivth Chapter of the Book of *Joſhua*. *Forty Years old*, ſays he, *was I when* Moſes *ſent me to ſpy out the Land; and lo I am this Day eighty-five Years old, and yet I am as ſtrong this Day, as I was then; as my Strength was then, even ſo is it now for War, both to go out and to come in.*

between

between his Youth and his Old-Age. I myſelf remember *L. Metellus* [e], when I was but a Boy (he was choſen *Pontifex* four Years after his ſecond Conſulate, and preſided in that Office twenty-two Years) who, in the laſt Stage of Life enjoyed ſuch vigorous Health and Strength, that he did not ſeem to miſs his having been young. I need ſay nothing of my own Abilities in that Reſpect, though *Old Men* naturally love to talk of ſuch Things, and ſuch a Digreſſion might eaſily be excuſed in one of my Years.

SECT. IX.

DON'T you obſerve in *Homer*, how *Neſtor*, who was entered upon *the third Age of Men*, often brags of his Exploits? And though he was full of his own Experiences and Performances, yet he was not afraid of being thought vain and talkative in repeating them, for as the Poet ſays,

His Speech diſtill'd like Honey from his Tongue!

and that Excellency required no great Strength

[e] *Lucius Cæcilius Metellus*, as *Cato* here obſerves, muſt have been far advanced in Years, when he himſelf was young. For *Metellus* was Conſul 247 Years before the Birth of Chriſt; ſo that there were 52 Years between his Conſulate and that of *Cato*.

of

of Body. So that *Agamemnon* never wiſhes to have his Captains like *Ajax* but like *Neſtor*[f]; and then he did not doubt, but that he ſhould ſoon make himſelf Maſter of *Troy*. But now to ſpeak of myſelf. I am entered into the eighty-fourth Year of my Age, and I wiſh I could ſay as much in Praiſe of my Strength, as you have heard *Cyrus* could. However, though I don't pretend to have the robuſt Nerves and Vigour that I had when I was a Soldier, or Quæſtor in the *Punic War*, or Conſul in *Spain*, or four Years after that, when I was a Military Tribune at the Battle of *Thermopylæ*[g], in the Conſulate of *M. Acilius Glabrio*; yet, as you ſee, *Old-Age* has neither made me feeble nor decrepit. I have Strength enough to do my Duty in the Senate, and at the public Aſſemblies of the

[f] *Neſtor* and *Ajax* are two Perſons of very different Characters in *Homer*. *Neſtor*, a Man of great Age, Experience, Prudence, Wiſdom, and Eloquence, had the Eſteem of all Parties. But *Ajax*, though he was ſtrong, couragious, open-hearted, and ſincere, yet he was poſitive, daring, made little Uſe of rational Fore-thought, and was unſkilled in the Arts of Perſuaſion; ſo that his good Qualities were overballanced by his bad ones.

[g] *Thermopylæ* is a narrow Defile, or Paſſage, between ſome Mountains in *Theſſaly*, now called *Bocca di Lupo*, famous for the noble Stand that *Leonidas* the *Spartan*, with only four hundred Men, made againſt *Xerxes*, at the Head of a Million. *M. Acilius Glabrio*, the *Roman* Conſul, near the ſame Place, defeated and made a great Slaughter of the Forces of *Antiochus the Great*, King of *Syria*; *Cato* here tells us, he was a Military Tribune in that Battle; He was then better than forty Years of Age.

People;

People; to ſerve my Friends, my Clients, and Dependants. I could never aſſent to that old, common, proverbial Expreſſion, that ſays, that *if you would be old a long while, you muſt begin to be old betimes*; on the contrary, I had rather put off *Old-Age* as long as I can. Nobody applies to me, but that I am willing and ready to ſerve him; and yet, *Gentlemen*, I am not ſo ſtrong as either of you; and what then? you have not the Strength of the brawny Centurion *T. Pontius*; is he therefore a better Man than either of you? If a Man has but a competent Share of Strength, ſo as to anſwer the Ends of his Calling, he need not wiſh for more. *Milo* is ſaid to have carried a live Ox upon his Shoulders in the public Courſe at *Olympia*, and yet would not you rather chuſe to have *Pythagoras*'s Underſtanding, than *Milo*'s Limbs? In ſhort, while a Man has the Bleſſing of Strength, let him make a good Uſe of it; and when he has it not, let him not hanker after it; for that is like young Men's deſiring to return to Childhood, and People in Years deſiring to be young Men. There is a certain Courſe of Age, and one plain, uniform Way of *Nature*, by which Things are properly adapted to every Stage of Life. Infancy is weak, Youth vigorous, People full grown are grave and ſteady, and the Ripeneſs of *Old-Age* has it's Fruits agreeable thereto. I don't queſtion, *Scipio*, but that you have heard

what your Grandfather's old Friend *Maſſiniſſa* [h] can do at this Time, now he is ninety Years of Age; how he travels on Foot, and never gets upon a Horſe's Back; that neither Rain nor Cold can make him go with his Head covered; and has ſtill ſo firm a Conſtitution, that he performs all the Duties and Offices of a King as heretofore; by which you ſee, that Exerciſe and Temperance, can preſerve Strength and Vigour, even to *Old-Age*.

SECT. X.

BUT ſtill the Complaint is, *Old-Age has no Strength*; very well; ſuppoſe we ſay, it is not then wanted? For by our Laws and Inſtitutes, *Old-Age* is exempted from many Offices, where Strength of Body is required to execute them; ſo that we Old Men are not compelled to do more than we can do, nor even ſo much. But it is objected, that many Old Men are ſo very weak and feeble, that they are not able to perform the Duties

[h] This *Maſſiniſſa* was King of *Numidia*, a Country of *Africa*; he was a faithful Ally to the People of *Rome*, and had ſo great a Love and Eſteem for this *Scipio* (to whom *Cato* is ſpeaking) that when he was dying he ſent for him, that he might die in his Arms. He was a very ſtrong and hearty old Man; they ſay, that he left *forty-four Sons* behind him, which he had had by ſeveral Wives.

of

of a good Citizen; but that may not be ſo much the Fault of *Old-Age*, as want of *Health*, which is common to all Sorts of People. What a Valetudinarian the Son of *P. Africanus* was, he who adopted you, *Scipio?* He was never well, never had any regular Health, or elſe he might have been a Glory to his Country; for beſides his Father's Magnanimity, he had a great Stock of uſeful Learning. It is no Wonder, therefore, that *Old Men* ſhould be ſickly and infirm, which you ſee is ſometimes the Lot of Perſons in their Prime. I adviſe you, *Gentlemen*, to keep off *Old-Age* as long as you can; ſtrive againſt it as you would againſt a growing Diſtemper; and when it does arrive, make Amends for the Defects thereof, by all the Means you are capable of. And then with regard to your Health, uſe moderate Exerciſes, eat and drink juſt ſo much as pleaſes and ſatisfies the Demands of Nature, without oppreſſing her. Neither muſt your Care extend only to your *Bodies*, but much more to your nobler Parts, your *Minds*; for they alſo will grow old, unleſs they be nouriſhed and ſupported with proper Suſtenance, as the Lamp with Oil. Our Bodies, indeed, are often fatigued with Labour, but Exerciſe gives freſh Spirits to the Mind. And where *Cæcilius Statius* calls old Men, *comical, fooliſh Fellows*, he means thoſe ſimple Dreamers, that forget every Thing that they have obſerved

in the former Part of their Life, and ſink into a ſtupid Indolence; which are not properly the Vices of *Old-Age*, but of a creeping, ſlothful, and *ſottiſh Old-Age*; for as Petulancy and unbridled Deſires, are rather the Properties of *Youth* than of *Old Men*, yet all young Men are not governed thereby, but only ſuch as are giddy and diſſolute; ſo this aged Folly (which is commonly called *Dotage*) belongs not to all Old Men, but only ſuch as are led by the moſt grovelling Paſſions and Inclinations. *Appius*, when old and blind, managed a great Family of four Sons grown up, and five Daughters, beſides Domeſtics and Dependants; his Mind was always upon the ſtretch, like a Bow that is full bent, ſo that he never weakly ſunk under the Weight of his Years. He maintained his Authority with an abſolute Power; his Servants ſtood in great Awe of him, his Children revered him, and he was well reſpected by all; and this was owing to a regular Management and Government in his Family. Thus *Old-Age* is honourable, if thoſe that are arrived thereat keep their Places, ſupport their Authority, be Slaves to none, and maintain an even Sway at all Times. Now, as I like a young Man that is prudent and ſedate, ſo I like an Old Man, that has ſomething juvenile and ſpritely in him, who, although he ſeem old in Perſon, yet his Mind is young and active. I myſelf am now com-

poſing

poſing the ſeventh Book of my *Origines*, to compleat which, I ſearch for all the Monuments of Antiquity I can find. I am alſo making *Orations* upon all the illuſtrious Cauſes that I have defended. I am daily converſant in the Augural, Pontifical, and Civil Laws; I read over many *Greek* Anthors; and after the Manner of the *Pythagoreans*, for the Exerciſe of my Memory, I repeat every Evening, what memorable Things I have ſaid, heard, or done that Day. Theſe are the *Exerciſes* of the Underſtanding! theſe are the *Races* of the Mind! and though I ſweat and toil therein, I want no great Strength of Body to do it. I am always ready to aſſiſt my Friends. I attend the *Senate* conſtantly; and ſuch Affairs as are there brought before us, when I have ſtudied them well, I debate or defend; not ſo much by Strength of Body, as Strength of Mind; which if I could not perform, I ſhould take Pleaſure to ruminate upon them in my Bed; but my paſt Life has been ſo temperate and regular, that I can ſtill perform my Duties in that Reſpect. And as a Man thus with Diligence employs his Time, he perceives not how *Old-Age* comes upon him, he arrives to a great Age inſenſibly; neither does he break of a ſudden, but is extinguiſhed by a gentle Decay.

SECT. XI.

THE third Complaint againſt *Old-Age* is, *That it is not capable of enjoying Pleaſures.* And is not this an excellent Privilege of Age, that exempts Men from that, which was ſo *troubleſome* and ſo *dangerous* to them in their Youth? On this Subject, let me repeat to you, *dear young Gentlemen*, Part of an Oration of *Architas* [i] of *Tarentum* (a

[i] *Architas* of *Tarentum*, flouriſhed about 400 Years before the Commencement of the Chriſtian Æra. He was a *Pythagorean* Philoſopher and Mathematician. His Speech that is here quoted by *Cato*, ſets *ſenſual Pleaſure* in a very odious Light, for I think he muſt mean ſenſual and inordinate Pleaſure; that is, ſuch Pleaſure as is contrary to the Dictates of pure Nature and right Reaſon, though his Words are only *Corporis Voluptatem*; for certainly there are corporeal Pleaſures, that are no ways illicit or diſgraceful, if we uſe them with Diſcretion and Moderation. For Inſtance, a Man may eat roaſt Chickens, Veniſon, or Ortolans, and drink old *October*, *Burgundy*, and *Champagne* (which are to be ſure *ad Corporis Voluptatem*) without any Deſire to betray his Country, hatch Treaſons, or lie with his Neighbour's Wife. But *Architas* ſeems to carry this Argument ſtill further; as if this Deſire after corporeal Pleaſure (which he allows was given us by *Nature*) was *criminal in itſelf*, which appears to me to be a very wrong Suppoſition. For I would preſume, that all our Paſſions and Deſires that are implanted in us by *Nature*, or the *Author of Nature*, were deſigned for our Benefit; and it is only the evil and inordinate Uſe and Indulgence of thoſe Paſſions and Deſires, which ought to be condemned and withſtood. They who confine all Pleaſure to the Mind, for Fear of becoming *Epicureans*, compoſe indeed a fine Theory, which, I believe, can never be reduced to Practice.

Man

Man that was famous for his Learning and Virtues) which was given me when I was a young Man, and attended *Q. Maximus* to *Tarentum*. " No greater Peſt, ſays he, has " Nature beſtowed upon Men than corporal " Pleaſure; for the gratifying of which, they " are incited to all Manner of raſh Under- " takings and unbridled Luſts. From hence " betraying of our Country, Subverſions of " Commonwealths, and clandeſtine Confe- " rences with Enemies ever ſpring. There " is no Crime, no Wickedneſs, but what the " Love of Pleaſure will put Men upon per- " petrating. Whoredoms, Adulteries, and " all Sins of that Kind, are the darling Off- " ſpring of Pleaſure. And whereas Nature, " or the God of Nature, has beſtowed no- " thing upon Man more excellent than Rea- " ſon, ſo nothing is more oppoſite to this di- " vine Gift than Pleaſure; for where Luſt " reigns, Temperance can have no Reſi- " dence, neither can Virtue exiſt in the King- " dom of Pleaſure. And to make this more " plain, ſuppoſe a Man under the Influence " of Pleaſure, in the higheſt Degree, you " may be ſure, ſo long as he is led thereby, " ſo long he neither thinks nor acts, with " Conſideration or Judgment. Therefore " nothing can be conceived more deteſtable " or pernicious than Pleaſure; which, the " longer it rules in Men, the more it renders " their Underſtanding and Reaſon dark and

" feeble." *Nearchus* the *Tarentine*, who was my intimate Friend, and a true Ally to the *Roman* State, told me, that he had heard from ſome ancient People, that *Architas* ſaid theſe Words to *C. Pontius* the *Samnite*, the Father of him by whom the Conſuls *Sp. Poſtumius* and *T. Veturius* were overcome at the Battle of *Caudium*[k]; and that *Plato* the *Athenian* was preſent when he made that Speech; who, I find, came to *Tarentum* in the Conſulate of *L. Camillus* and *Appius Claudius*. But why do you mention theſe Things, you may ſay? That you may ſee, that if Pleaſure cannot be reſtrained by Reaſon and Prudence, how much we are obliged to *Old-Age*, that takes away from us the very Deſires of doing what we ought not to do. For the Love of Pleaſure fetters the Judgment, and undermines Reaſon; it, as it were, faſcinates the Eyes of the Mind, and ſuffers it to have no Communication with Virtue. It went againſt me to eject *L. Flamininus*, the Brother of the brave *T. Flamininus*, out of the Senate, ſeven Years after he had been Conſul; but ſuch unbridled Luſt ought not to go unpuniſhed;

[k] *Caudium* was a City of *Italy*, near *Beneventum*; not far from which Place the *Samnites* ſhamefully defeated the *Romans*, and obliged them to paſs under the Yoke, by Way of Diſgrace. The Seat of the *Samnites* was about 130 Miles from *Rome*, and obſtinate Enemies they were to the riſing Commonwealth; for *Eutropius* ſays, the *Romans* were 49 Years engaged in War with them, before they could be abſolutely ſubdued.

for

for when he was Governor in *Gaul*, he was perſwaded by one of his *Catamites*, at an Entertainment, to put to Death a Priſoner, that lay in Gaol for a capital Crime; and though he eſcaped Puniſhment then through the Intereſt of his Brother, who was *Cenſor* immediately before me, yet *Flaccus* and I could not put up with ſuch flagrant Luſt, that involved the Reputation of the Empire with his own private Diſgrace.

SECT. XII.

SOME People, conſiderably older than I am, have told me, that when they were Boys, they have heard ancient Men ſay, that *C. Fabricius* (when he was Ambaſſador at the Court of King *Pyrrhus*) wondered at what he heard *Cineas* [1] of *Theſſaly* ſay, that there was a Man at *Athens* (who profeſſed himſelf to be a Philoſopher) who maintained by Argument, that all Things that we do, ought to be done with a View of Pleaſure; which *M. Curius* and *T. Coruncanius*, hearing

[1] This *Cineas* of *Theſſaly* had been one of *Demoſthenes*'s Scholars, and was afterward Miniſter to King *Pyrrhus* of *Epire*, about 280 Years before the Birth of Chriſt. *Pliny* reports, that being ſent by King *Pyrrhus* on an Embaſſy to *Rome*, he had ſuch a ready Memory, that the next Day after his Arrival, he could call all the *Roman* Knights and Senators by Name. I muſt confeſs, I am very often an Unbeliever in Stories of this kind, though they may have the Sanction of ſeventeen hundred Years to warrant them.

from

from him, uſed to wiſh, that the *Samnites* and King *Pyrrhus* would embrace that Doctrine; for if they once but gave themſelves up to Pleaſure, they might eaſily be conquered. *M. Curius* had lived with *P. Decius*, who, five Years before *Curius* was Conſul, in his own fourth Conſulate, devoted himſelf to the *Infernal Manes* for the Safety of his Country. *Fabricius* and *Coruncanius* were acquainted with *Decius*; who, from the general Tenor of his Life, and that laſt Action in particular, uſed to declare, That there was ſomething in Nature ſo beautiful and excellent, that it was deſireable for it's own Sake; and what, diſregarding and even deſpiſing Pleaſure, every good Man would purſue. But why ſo much, you may ſay, on this Article of Pleaſure? I'll tell you; becauſe *Old-Age* is ſo far from being blameable, on Account of it's not having any Taſte for many Pleaſures, that the greateſt Commendations are due to it, for that very Reaſon. Do *Old Men* diſregard Feaſting, Luxury, and hard Drinking? then they are not troubled with Pains in the Head, Crudities of the Stomach, and want of Sleep. But if we muſt give Way a little to Pleaſure (becauſe we can hardly always reſiſt it's agreeable Temptations, for the divine *Plato* calls Pleaſure *the Bait of Evil*, becauſe Men are caught thereby, as Fiſhes with a Hook) *Old Men* may indulge themſelves moderately at *Entertainments*, though

though they cannot bear *Revellings* and *Feaſtings*. When I was a Boy, I often ſaw *C. Duillius* [m] (the Son of *Marcus*) who firſt overcame the *Carthaginians* in a naval Fight, returning Home from Supper, attended with *Muſic* and *Flambeaux*; and this he did, without any Precedent, of his own private Authority; ſo great a Licence did the Glory he had gained permit him. But why do I mention others? Let me return to myſelf. In the firſt Place, I always had a Sett of Aſſociates; when I was *Quæſtor*, we inſtituted an *Aſſociation*, juſt after the Reception of the

[m] *Caius Duillius*, Conſul of *Rome* 493 Years before the Birth of Chriſt, was the firſt of the *Romans* that gained a naval Victory over the *Carthaginians*. What *Tully* here ſays of *Duillius*'s being lighted Home by Flambeaux, with Muſic playing before him, when he ſupped abroad, ſome Writers ſay, as here *Tully* does, that he did that of his own private Authority; that it was a frolickſome Whim, that the Old Man took a Fancy to. But others ſay, that it was a Privilege, or Prerogative granted him by a public Decree, on Account of the ſignal Victory he obtained over the *Carthaginians*. *Tanaquil Faber*, (whoſe Daughter writ the Notes upon *Florus*, in *Uſum Delphini*) is poſitive that it was an Honour aſſigned him for his great Services done to the Commonwealth. Be it which Way it will, I cannot think his making a common Practice of it, redounded much to the Admiral's Glory. It might procure him the Attendance of a Mob huzzaing after him; this might pleaſe a common *Tar*, but where then is the fine Gentleman, the Man of Prudence, or refined Taſte? If a Man gains Reputation and Glory by one, or by a Series of ſucceſsful Actions, if he has not good Senſe to make a right Uſe thereof, he may after all become ridiculous.

Idean

Idean Rites of *Cybele* [n] here at *Rome*; I was then in my full Strength, and uſed a moderate Indulgence at our Entertainments; but as Age came on, my Appetites were more eaſily governed, and I frequented thoſe ſocial Aſſemblies, not ſo much for the good Eating and Drinking, as for the Company

[n] *Cybele*, called by the *Romans* ſometimes *Magna Mater*, ſometimes *Berecynthia Mater*, and ſometimes *Mater Deorum*, was originally of *Phrygia*. In the ſecond *Punic* War, the *Romans* were informed out of the Books of the *Sibyls*, that they ſhould be able to drive any foreign Enemy out of *Italy*, if they could bring the *Mater Idæa* (which is another Name of this Goddeſs) from *Peſſinus* into their City. They ſent Deputies therefore to *Attalus* King of *Phrygia*, on that Account, who delivered them a *Stone*, which the Inhabitants of that Country pretended was the Goddeſs *Cybele*. This *Stone* was received with great Pomp and Ceremony into *Rome*, in the Conſulate of *Tuditanus* and *Cethegus*, when *Cato*, as he here tells us, was *Quæſtor*; 204 Years before the Birth of Chriſt. About this Time, he ſays, ſome *Clubs* or *Aſſociations* were inſtituted in that City, after the Manner of the Ancients, where People met together; not only to enjoy good Eating and Drinking, but alſo to inſtruct and divert their Minds, with Diſcourſes on profitable, learned, or entertaining Subjects. Out of the great Number of *Clubs* that we have held in moſt of our Cities and great Towns in *England*, how few are made ſubſervient to ſo wiſe and good a Deſign? But there is Reaſon to believe, that many of the *common Clubs* of the *Romans* were very much like our's; their main Buſineſs was Eating and Drinking, and converſing about common Affairs, and ſometimes worſe. What the *Idæan Rites* were, it is now hard to ſay; they were performed by Women only, and that with great Secrecy in the Night. We are told, that *P. Clodius* (a Senator of a great Family in *Rome*) once got into that myſterious Aſſembly in Diſguiſe; but if he diſcovered any Thing material therein, we don't find that he ever divulged it. Perhaps their Myſteries might be like thoſe of our *Free Maſons*, mere Tittle Tattle, Gloves and Aprons!

and

and Converſation of my Friends. For our Anceſtors called that *Convivium* (i. e.) *a living ſociably together*; when an Entertainment was made, where Friends met together for the Improvement of their Minds, as well as for the regaling of their Bodies; which is better than the *Greek* Names of *Compotation*, and *Suppering*, as if they had that the moſt in View, which was of the leaſt Conſequence.

SECT. XIII.

FOR my Part, it is for the Sake of inſtructive and agreeable Converſation, that I frequent theſe *banquetting Aſſemblies*; and not only with my Equals (of whom now few remain) but alſo with ſuch young Gentlemen as are of your Age; and I am obliged to *Old-Age*, that has given me a ſtronger Reliſh for Converſation, and leſs for Eating and Drinking. And allowing that theſe Things may be pleaſing to ſome (that I may not declare War abſolutely againſt *Pleaſure*, which doubtleſs *Nature* permits in the Moderation) *Old-Age* does not quite loſe the Reliſh of them. But I have a great liking to thoſe Societies that were eſtabliſhed by our Anceſtors; and thoſe Diſcourſes that are made, according to the ancient Form, by the Preſident of the Club; thoſe Clubs, as *Xenophon* ſays

ſays in his *Sympoſium*, where the Members are ſo moderate, that they only, as it were, *bedew themſelves with Wine*; and who chuſe the *cooling Breeze* in the Heats of Summer, and the *Sun-ſhine*, or chearful Fires, in the Depth of Winter; theſe *Clubs* I frequent among my neighbouring *Sabines*, where I am always a Member; and often we prolong them till late in the Night, with Variety of inſtructive and entertaining Diſcourſes. But ſtill it is objected, *That Old Men have only a faint Titillation in their Pleaſures*; I allow it, neither are their Deſires ſtrong that Way, and it is no Trouble to forego what we have no Deſire after. It was a good Anſwer of *Sophocles*, to one that aſked him when he was far advanced in Years, *Whether or no he kept a Miſtreſs? Heaven forbid*, ſaid he, *my Age has happily ſet me free from ſuch a raging and ſlaviſh Tyranny*. For thoſe that hanker after ſuch things, it is an Uneaſineſs to them to want them; but to thoſe that are content and ſatisfied, it is better to want them than to enjoy them; though he that has *no Deſires*, has properly *no Wants*. Therefore I ſay, it is better not to deſire many Things, than to enjoy them. But, if Pleaſure muſt be ſometimes indulged, let it be, as I ſaid, in *the Moderation*; and *Old-Age*, though it does not care to glut itſelf therewith, yet it has a ſuitable Reliſh thereof; for as he that ſits

in

in the firſt Seat next the Stage at a Play [o], may be the moſt entertained, yet he that ſits the furtheſt off, has his Share of Pleaſure alſo; thus young People, who ſit, as we may ſay, in the Seat of Pleaſures, enjoy them in the Fullneſs, yet Old Men, who are more remote therefrom, may have as much as may ſatisfy them. But what are theſe Things to a Mind, that is diſcharged from the Service of Luſt, Ambition, Strife, Enmity, and all irregular Deſires, and lives in a Manner to enjoy itſelf alone? And yet thoſe *Old Men*, who have a Taſte for Learning and Study, have an inexhauſtible Source of Delight in their eaſy Retirement. I have often ſeen *C. Gallus* [p], your Father's particular Friend,

[o] In the Original it is, *Ut Turpione Ambivio magis delectatur*, &c. This *Turpio Ambivius* was a celebrated Comedian, coeyal with *Terence*; who, as we may infer from this Paſſage, gave great Delight to his Spectators and Audience, either by his Pronunciation, or Geſture, or both; for I find little recorded of him in ancient Writers.

[p] *C. Sulpicius Gallus*, was Conſul of *Rome*, *Anno ante Natum Chriſtum* 166. *Pliny* tells us, he was the firſt of the *Romans*, who explained the natural Cauſes of Eclipſes of the Sun and Moon. It appears from this Place in *Tully*, that he was a ſkillful Geographer as well as Aſtronomer, though at that Time thoſe Arts were but in their Infancy among the *Romans*. From the ſevere Application he is ſaid here to have made to thoſe Studies, we may eaſily conceive what Pleaſure he took therein; and doubtleſs it was the more ſo, as ſo few in thoſe Times had any Notion of making ſuch uſeful Diſcoveries. This *Gallus* having calculated an Eclipſe of the Moon, that was to happen on a certain Night, he informed the Soldiers in the Army of *P. Æmilius* thereof, that they might not be diſcouraged at that *Phænomenon*; ſo that *Valerius*

Friend, *Scipio*, ſo intenſely engaged in his Studies of *Aſtronomy* and *Geography*, that when he began in the Evening, he could not leave off till Morning; and when he began in the Morning, nothing but Night could put an End to his Reſearches; what a Pleaſure he had in predicting to us the Eclipſes of the Sun and Moon? 'Tis the ſame in other Branches of Learning, though they be not ſo ſublime. How did *Nævius* exult in compoſing his Poem on the *Punic* War? What ſecret Joy muſt *Plautus* have had, in contriving the Plot and Arguments of his *Truculentus* and *Pſeudolus?* I ſaw *Livius Andronicus* [q], when he was an Old Man; and though he

rius Maximus concludes, that the famous Victory which the *Romans* gained over *Perſeus*, was in a great Meaſure owing to *Gallus*'s Prediction and Information.

[q] *Livius Andronicus* is reckoned the firſt of all the *Latin* Poets. The firſt Play of his that was acted at *Rome*, was 240 Years before the Birth of Chriſt, which was better than five hundred Years after *Rome* was built. By which it appears, that that warlike People had conſecrated their Time for a long while to the Service of *Mars*, without thinking upon the *Muſes*. A rigid Frugality and Integrity reigned amongſt them, but little Politeneſs, this was introduced afterwards with Learning. We have only a few Fragments of *Andronicus*'s Writings remaining, which ſerve to ſhow the rude Simplicity of that Age, and the Barbarouſneſs of the Language; as a Specimen of the latter, I ſhall here quote Part of a Verſe cited by *A. Gellius* in his *Noctes Atticæ*, which he ſays he copied from an ancient Piece of *Livius Andronicus*, which was intitled Ὀδυσσεία.

Virum mihi Caſmæna inſece Virſutum. (i. e.)

Muſe, ſing to me the crafty Man.

Where

he writ a Play ſix Years before I was born, in the Conſulſhip of *Cento* and *Tuditanus*, yet he lived till I was grown a Man. What ſhall I ſay of *Publius Licinius Craſſus*'s [r] great Study, in the Civil and Pontifical Law? Or of *P. Scipio*'s, who was elected *Pontifex Maximus* [s] within theſe few Days? All theſe whom I have mentioned, took vaſt Delight, to my Knowledge, in their Studies, though far advanced in Years. With what Earneſtneſs have I ſeen *M. Cethegus* [t], whom *Ennius* calls

Where you ſee *Caſmœna* (which the ancient *Romans* ſometimes writ *Carmœna*) by an Epentheſis of the Letter *ſ* is put for *Camœna*; and *inſece* is put for *inſeque*, from the old Verb *inſequo*, which was afterwards changed to *inſequor*.

[r] *Publius Licinius Craſſus*, was Conſul of *Rome* 205 Years before the Birth of Chriſt. There were ſeveral great Men of this Name afterward among the *Romans*. This *Craſſus* was a ready Orator, and took great Pains to make himſelf Maſter of the *Roman* Laws.

[s] *Pontifex Maximus*, ſovereign Pontif, or moſt high Prieſt, was chief of the ſacred Order of *Pontifices*, inſtituted by that ſuperſtitious, though pacific, King of *Rome*, *Numa Pompilius*. Their College at firſt conſiſted but of four, and afterwards of eight, but their Number at laſt was augmented by *L. Sylla* the Dictator to fifteen. Theſe *Pontifices* (of whom the *Pontifex Maximus* was Preſident) had the Care of regulating every thing that concerned the Worſhip of the Gods, and Ceremonies to be obſerved in Sacrifices. Perſons were not deſignedly educated for that Office, but were choſen ſometimes out of *Patrician*, and ſometimes out of *Plebeian* Families. So that we may ſuppoſe, there was no great Learning or Knowledge required, to qualify a Man for that Office. The main Thing, I conclude, was to ſupport the Credit of their Order, and keep up the old *Mumpſimus of Rules* eſtabliſhed by their Anceſtors.

[t] *Marcus Cornelius Cethegus*, was advanced to the Dignity of Cenſor in *Rome* 209 Years before the Commencement of

calls *the Marrow of Eloquence*, make Orations, when he was very old? and what Pleaſures of Banquets, Plays, or Women, can be compared with theſe? Theſe, indeed, are the Studies of learned Men; who, as they advance in Age, if they be wiſe and well inſtructed, take more and more Delight therein; and fall into the Practice of *Solon*'s Obſervation that I mentioned above, *That in learning ſomething every Day, he found he inſenſibly grew old*; which is ſuch a Pleaſure to the Mind, that nothing can exceed it.

SECT. XIV.

FROM the Pleaſures of *the Learned*, let us turn to thoſe of *Farmers* and *Gardeners*, with which I am equally delighted, as they are not incompatible with *Old-Age*, and ſeem to me to be the moſt fit for, and beſt adapted to, the Life of a Philoſopher. Thoſe People make the Earth their Friend, which never refuſes any Burden that is laid upon her, nor ever reſtores what is delivered to her, without good Increaſe, ſome-

the Chriſtian Æra, and five Years after he was choſen Conſul; a Thing that was unuſual among the *Romans*, to enjoy the *Cenſorſhip* before the *Conſulate*. He was ſo great an Orator, that *Ennius* ſtiles him (*Suadæ Medulla*) *the Marrow of Eloquence*. The Verſes where *Ennius* ſpeaks thus of *Cethegus*, are cited in the 12th Book of *A. Gellius*'s *Noctes Atticæ*.

times

times more and ſometimes leſs. And I am not only delighted with *the Fruits* of the Earth, but alſo with contemplating her *Genius* and *Nature*; which receiving the ſcattered Seed into her ſoft and well tilled Boſom (where it is covered over and hid by the Harrow) ſhe ſoon cauſes it, by her genial Warmth and Compreſſure, to ſpring up, and cloaths it with a graſſy Green; which, ſupported by fibrous Roots, ſhoots up by little and little, till it becomes an erect and jointed Stalk; and at the Time of it's Puberty is included within a Sheath, from which it breaks forth, and the Corn ſhows itſelf in a well built Ear, which is palliſadoed with prickly Awns, to keep the little Birds from devouring it. Why may I not alſo make Remarks on the Planting, Growth, and Increaſe of *Vines?* I long to diſcover to you, from whence the Repoſe and ſweet Tranquillity of my *Old-Age* ariſes. To omit a thouſand Species of Plants that ſpring from the Earth, obſerve only *the ſmall Kernel* of a Fig or a Grape, or other Fruit-bearing Tree; what great Trunks and Branches are raiſed from minute Seeds! Does it not affect every Man with Admiration, to ſee the Shoots, the Sprigs, the Grape-Branches, the Layers, and Breeding-Stocks of Vines? And though a Vine be naturally feeble, and would, without a Support, fall down upon the Ground, yet to keep itſelf up, how it claſps about every Thing that

it can lay hold of, as one would do with Hands; which erratic Twiſtings and Twirlings, *the Gardener* artfully prunes with his Knife, that the Grape-Branches may not run into Wood, and grow too luxuriant. Then in the Beginning of the Spring, in thoſe Parts which are left, juſt at the Joints of the Grape-bearing Branches, there appears at firſt only *a little Bud*, which opening by little and little ſhows the *Grape*; which, receiving Nouriſhment from the Moiſture of the Earth and the Heat of the Sun, grows larger and larger; and though it has a very ſour Taſte at the firſt, yet as it ripens it grows ſweet; and being covered with broad Leaves enjoys a genial Warmth, and is defended thereby from the ſcorching Heats of the Sun; and can there be then a more delightful and beautiful Sight, than to behold the mature Fruit in it's full Perfection? And, as I ſaid above, it is not only *the Fruit* and *Advantage* that I receive from the Produce of the Earth, but even the *Culture* and *Genius* thereof that delights me, *viz.* to obſerve the regular Order of the Vine-Props, the joining of the Heads of Trees together, the tying up and propagating of Vines, the cutting off ſome of the Grape-bearing Branches, and laying in of others. What need I mention the watering, the digging, and the opening of the Ground, to render it more lively and fruitful? What need I ſpeak of the Benefit of laying *Dung* and

Compoſt

Compoſt upon the Earth? I have treated of that Subject at large, in my Treatiſe *Of Country Affairs*, and yet the learned *Heſiod* ſays not one Word about it, though he wrote a particular Tract of *Agriculture*. But *Homer*, who lived, if I reckon right, ſome Ages before him, introduces *Laërtes* [u] ſoftening his Troubles, which he bore in the Abſence of his Son, with tilling and *dunging* his Land. Neither are Country-Affairs rendered agreeable only by Corn Fields, Meadows, Vineyards, and Groves, but alſo by Gardens and Orchards, the feeding of Cattle, Swarms of Bees, and an infinite Variety of Flowers. Neither is the planting of Trees only a plea-

[u] *Laërtes* was the Son of *Acriſius*, and the Father of *Ulyſſes*. *Tully*, in the Perſon of *Cato*, is here miſtaken in ſaying that *Homer* repreſents *Laërtes dunging his Ground*; for when *Ulyſſes* went to ſee his Father, as *Homer* tells the Story, in the 24th Book of the *Odyſſey*, he found him in his Vineyard, not dunging the Ground, but hoeing about the Roots of a Tree, λισσευοντα φυτὸν, which Mr *Pope* renders thus,

In this Array the Kingly Gard'ner ſtood,
And clear'd a Plant, encumber'd with it's Wood.

Though in all Probability, *Laërtes* at other Times might do the Buſineſs that *Cato* here aſcribes to him; for the great Dunghill before the Gates of *Ulyſſes*'s Palace, as deſcribed in the 17th Book of the *Odyſſey*, *Homer* tells us was laid there for the dunging of the Land; and Princes in thoſe Times, were not aſhamed to do ſuch ſervile Work, as would be thought a great Diſhonour to them now a-days; and this is the more probable, as *Laërtes* had, through Grief and Vexation, given himſelf up to a laborious and ſolitary Courſe of Life.

ſant Exerciſe, but alſo the Art of *Inoculating* and *Graffing* is ſo curious and ingenious, that Agriculture has nothing more ſo.

SECT. XV.

I COULD enumerate many other Pleaſures that attend a Country Life, but thoſe I have mentioned exceed the Limits I at firſt intended; for, indeed, the Delight I have in Things relating to Agriculture, leads me on inſenſibly to ſpeak of them; and it muſt be allowed, that *Old-Age* is a little talkative; by which you ſee, I own it is not without it's Failings. *M. Curius* [w], when he had triumphed over the *Samnites*, the *Sabines*, and King *Pyrrhus*, ſpent the Remainder of his Days, in this innocent Courſe of Life; and when I view his *Villa* (which is not a great Way from mine) I know not which the moſt to admire, *Curius*'s Moderation, or the Cu-

[w] *M. Curius Dentatus* was Conſul of *Rome* three Times, the laſt of which was 274 Years before the Birth of *Chriſt*. He ſubdued the *Samnites* and *Sabines*, and after many glorious Victories, in Conſequence of which he divided *forty Acres* of Land to every Citizen of *Rome*, and reſerved only the ſame Quantity to himſelf; he betook himſelf to his Country Retirement, alledging that he was unworthy the Name of a *Roman*, who did not think that a Sufficiency. *Cato* here quotes him, not only as a notable Example of Frugality and Self-denial, but to ſhow how happily and innocently People may employ their Time in their Old-Age.

ſtom

ſtom of thoſe Times. As *Curius* was ſitting by his Fire-ſide, the *Samnites* brought and offered him a large Quantity of Gold, which he refuſed with Diſdain; telling them, that *he thought it no Excellency to poſſeſs Gold, but to govern thoſe who do poſſeſs it.* Could not ſuch a Mind as that, think you, make *Old-Age* happy? But let me not quit the Subject I was upon, a Subject ſo relative to my own Inclinations. *Senators*, at that Time of Day, (whoſe very Title denotes *Old Men*) ſpent moſt of their leiſure Hours in the Country. *L. Quinctius Cincinnatus* was at plow, when the News was brought him that he was choſen Dictator; and by his Command it was, that *C. Servilius Ahala* the Vice-Dictator ſlew *Sp. Mælius* [x] who affected the Power of a King, as well as the Title; *Curius* alſo was ſent for from his Country Farm, to take his Place in the Senate; and other *Old Men*, who had a Right to ſit there; from whence it came to paſs, that thoſe Officers who were ſent to

[x] *Spurius Mælius* was a Gentleman of the *Equeſtrian* Order in *Rome*; and being ambitious to become King thereof, he made himſelf popular, and beloved of the meaner Sort of People, by diſtributing a large Quantity of Corn amongſt them, in a Time of Famine. The Senate, being apprehenſive of his Deſigns by his haughty Conduct, created *Q. Cincinnatus* Dictator, who ſent *Servilius Ahala*, the Maſter of the Horſe, to cite *Mælius* to appear before him immediately; but inſtead of obeying that Order, he began to head the People he had got under his Command; whereupon *Servilius* ran him through the Body with his Sword, in which he was juſtified by the Senate.

fetch them, had the Name of *Viatores*. Can therefore their *Old-Age* be unhappy, who have the Opportunity of amuſing and employing themſelves with Agriculture? In my Opinion, no Life can ſurpaſs it in Happineſs; not only in *the Employment* (for the Tillage and various Culture of Land is allowed to be a ſalutary Occupation for all Men) but for *Delight*, Plenty, and Fullneſs of all Things, neceſſary for the Support of Mankind, and Service of the immortal Gods; and ſeeing theſe Things require it, let us be good Friends at laſt with *Pleaſure*, though I have ſaid ſo much againſt it. The careful and induſtrious Huſbandman has his Cellar always ſtored with Wine, Oil, and other Proviſions, that his Farm affords; he has Plenty of Pork, Veniſon, Lamb, Poultry, Milk, Cheeſe, and Honey. The Farmers call a Garden *their other Storehouſe* *, which furniſhes ſo many Things that are uſeful in a Family; and then at leiſure Hours, the Countryman diverts himſelf with Shooting and Hunting. What need have I to ſpeak of the Greenneſs of Meadows, of the Arrangement of Trees, and the beautiful Appearance of Vineyards and Olive-Groves? To be ſhort, nothing can be more uſeful nor more agreeable, than a little Farm well managed; for the Enjoyment of which *Old-Age* is no

* In the Original it is, *Succidiam alteram*, (i. e.) the other Flitch, or Side of Bacon.

Hinder-

Hinderance, but rather an Invitation and Allurement thereto. For where can Perſons in Years warm themſelves better in the Sun, or by a good Fire-ſide? or more healthfully enjoy cool Breezes and refrigerating Shades? Let young Men then have their Arms, Horſes, Spears, Clubs, Balls, and divert themſelves with Swimming and Courſing; and of the various Sorts of Games, we *Old Men* may well be allowed to play at *Dice* or *Back Gammon*, but that is juſt as People like; for *Old-Age* may make itſelf very happy, without any ſuch Paſtimes.

SECT. XVI.

XENOPHON's [y] Writings abound with very uſeful Inſtructions on various Subjects. I would adviſe you, *Young Gentlemen*, to read them over carefully, as I

[y] *Xenophon* the *Athenian* was a Diſciple of *Socrates*, and an intimate Friend of *Cyrus* the Younger, whom he accompanied in his Expedition into *Perſia* againſt his Brother *Artaxerxes*, where *Cyrus* was defeated and killed; and *Xenophon* at the Head of ten thouſand *Greeks*, made that celebrated Retreat, of which he himſelf has writ the Hiſtory. *Xenophon* was not only a brave General, but a wiſe Philoſopher and exact Hiſtorian. *Tully*, however, in his firſt Epiſtle to his Brother *Quintus*, intimates, that *Xenophon*'s Book, intitled *The Education of Cyrus*, is not written according to the Truth that is required in Hiſtory, but is rather compoſed as a Model of Princely Manners and Government. *Xenophon* died in his Retirement at *Corinth*, after having written many Books (*Diogenes Laërtius* ſays about forty) being about ninety Years of Age.

underſtand

underſtand you do. How copious is he in the Praiſes of Agriculture, in that Book, where he treats of the Management of Country Affairs, that is intitled *Oeconomicus?* And to give you to underſtand, that he thought it no leſſening to regal Dignity to look after a Country Farm, he introduces *Socrates*, in that Book, telling *Critobulus* [z], that *Cyrus* [a] *the Younger*, King of *Perſia*, was as excellent for his Genius, as glorious in his Empire; and that when *Lyſander* [b] the *Lacedæmonian*, a Perſon of great Virtue, came to him to

[z] *Critobulus* was the Son of *Crito*, *Socrates*'s intimate Friend; *Critobulus* had three Brothers, as *Diogenes Laërtius* tells us, to wit, *Hermogenes*, *Ctesippus*, and *Epigenes*, who were all the Diſciples of *Socrates*, who flouriſhed about 450 Years before the Birth of Chriſt.

[a] The *Cyrus* here ſpoken of, is different from him whom I mentioned in a foregoing Note in Page 30. This *Cyrus* the Younger, as he is uſually called, was the youngeſt Son of *Darius Nothus*, King of *Perſia*, who made him Governor of his Dominions in *Aſia*; his chief Reſidence was at *Sardis*. He flouriſhed about 400 Years before the Birth of Chriſt.

[b] This *Lyſander*, to whom *Cyrus* ſhowed himſelf ſo affable and courteous, was General of the *Lacedæmonians*, to whom *Cyrus* gave great Aſſiſtance, in their War with the *Athenians*. *Pauſanias* tells us, *Lyſander* had great Virtues, and as great Vices; but, in ſumming them up at the laſt, is of Opinion (notwithſtanding he had gained many glorious Victories for his Countrymen) that his Power upon the whole was more pernicious than beneficial to the *Lacedæmonians*. He was killed in a Battle near *Haliartus*, a City in *Bœotia*, where *Pauſanias* ſays, his Tomb was remaining in his Time, *viz.* about the Middle of the ſecond Century. *Corn. Nepos* gives him this ſatirical Encomium; *Magnam reliquit ſui famam magis Fælicitate, quam Virtute partam.*

Sardis [c],

Sardis [c], and brought him Preſents from his Allies, he ſhowed himſelf courteous and affable to *Lyſander* in all Things, but particularly he led him into a Field, that was well fenced about, and neatly planted; and, as *Lyſander* could not forbear taking Notice, how tall and ſtraight the Trees were, ſet in a regular *Quincuncial Order* [d], of the Ground cultivated and improved to the beſt Advantage, and the Fragrancy of the Smell that was wafted from the Flowers, he ſaid, he did not only admire the *Labour*, but alſo the *Inge-*

[c] *Sardis* was once the capital City of *Lydia* in *Aſia*, and the royal Seat of the famous rich *Cræſus*. *Cyrus* the Elder took it from *Cræſus*, and added it to the *Perſian Empire*. The Manner of *Cyrus*'s taking *Sardis*, and his Converſation with *Cræſus*, is related at large, in *Xenophon*'s 7th Book *De Cyri Inſtitutione*. This City was ſituate near the River *Pactolus*, at the Foot of Mount *Tmolus*. Here *Cyrus* the Younger had his Reſidence as Governor of *Aſia*, when *Lyſander* had this Conference with him in his Gardens, which is here recited by *Cato*.

[d] *Quincunx* is a Term derived from the *Latin* Word *quinque, ſive*; and it denotes the Figure of a Plantation of Trees diſpoſed in ſeveral Rows in Length and Breadth in ſuch a Manner, that the firſt Tree of the ſecond Row commences in the Centre of the Square, formed by the two firſt Trees of the firſt Row, and the two firſt of the third Row, thus;

nuity

nuity of him, who laid out and contrived all theſe Things. To which *Cyrus* anſwered, It was I myſelf who laid the Plan of the whole, and marked out the Particulars; nay, many of theſe Trees were ſet by my own Hands. On which, *Lyſander* viewing his purple Robe, and the other Parts of his Dreſs, trimmed with Gold and adorned with Jewels, after the Manner of the *Perſians*, ſaid, *O Cyrus, well may People ſay thou art a happy Prince, ſeeing thou art equally wealthy and wiſe.* This Kind of Wealth we *Old Men* may enjoy, for Age does not hinder us from proſecuting theſe rural Studies to our very laſt Moments. I have been informed, that *Marcus Valerius Corvinus* [c], lived till he was an hundred Years old; and that he employed himſelf to the laſt, in tilling and cultivating his Ground. Between his firſt and ſixth Conſulate there were ſix and forty Years; ſo that what Date of Time our Anceſtors reckoned the Beginning of *Old-Age*, ſo many Years did he enjoy the Honours of the State; and the laſt Stage of his Life was happier

[c] *Marcus Valerius Corvinus*, was a Military Tribune in the *Roman* Army; he obtained this Sirname of *Corvinus*, becauſe in an Engagement with a gigantic *Gaul*, a Raven (which in *Latin* is called *Corvus*) came and ſettled upon his Helmet, and flapped and beat his Antagoniſt with his Wings and Claws in ſuch a Manner, that *Valerius* overcame him and ſlew him. He gained this Victory, *A. Gellius* tells us, in the four hundredth and fifth Year after the Building of the City of *Rome*, which was 349 Years before the Birth of Chriſt.

than

than his middle Years, as he was then inveſted with more Authority, and had leſs Pains to take; for a reſpectable Authority is the *Crown of Old-Age*. What an Authority had *L. Cæcilius Metellus* [f]? And *Atilius Calatinus* [g] ſtill greater; on whom was beſtowed this ſingular Eulogy, *That many Nations agreed, that he was a moſt excellent Man*; you know the whole of his Epitaph, as it is engraved on his Monument; he might well, therefore, be called a Man of great Authority, in whoſe Praiſes all agreed. What a brave Man was *P. Craſſus*, lately *Pontifex Maximus*? and *M. Lepidus* [h], whom we have ſeen inveſted with the ſame Dignity? What ſhall I ſay of *Paullus*, or of *Africanus*, or of *Maximus*, whom I ſpoke of above? Whoſe

[f] This *L. Cæcilius Metellus* was Conſul of *Rome*, for the firſt Time, 247 Years before the Birth of Chriſt. He defeated *Aſdrubal*, General of the *Carthaginians*, near *Palermo* in *Sicily*; in which Battle, he killed 26 of *Aſdrubal*'s Elephants, and took 104 alive, with which he graced his Triumph at *Rome*. This *Metellus* is ſpoken of above (in the ninth Section of this Book) as one that enjoyed a vigorous *Old-Age*.

[g] *Atilius Calatinus* was Conſul in *Rome* 258 Years before the Birth of Chriſt. It was doubtleſs for the great Services he had done for the Commonwealth, in ſubduing the *Carthaginians*, that he merited the great Praiſes, that, as *Cato* tells *Scipio* and *Lælius* here, were ſo univerſally beſtowed upon him.

[h] The *Lepidus* here ſpoken of, is ſuppoſed to be *M. Æmilius Lepidus*, who was Conſul of *Rome* for the firſt Time, 187 Years before the Birth of Chriſt; and ſome Time after was made *Pontifex Maximus*, in which Office he behaved with Honour and Dignity, as we ſee it is here intimated.

Authority

Authority did not only conſiſt in their *Commands*, but even in their *Nods*. *Old-Age* that is thus reſpected, has ſo much Honour and Authority, that all the *Pleaſures of Youth* are not to be compared therewith.

SECT. XVII.

BUT in all that I have ſaid, I would have you obſerve, that I commend and extol only *that Old-Age*, that is founded upon the Morals, and prudent Conduct of a fore-paſt Life; for, as I once aſſerted with the Applauſe of my Audience, *That Old-Age is miſerable, that ſtands in need of Oratory to defend it*; for it is not grey Hairs and Wrinkles merely, that can command Authority and Reſpect; but that is the happy Conſequence of a former Life ſpent in honourable Employs. Nay, there are many Things, that ſeem of ſmall Moment, that are yet honourable in themſelves, *viz.* to be ſaluted by Inferiors; to be applied to; to have the Way given you; to ſee People riſe up to you at entering into a Room; to be ſent for; to be conducted Home; and to be conſulted in Affairs of Conſequence; which Things amongſt us, and in all civil and well regulated States, are moſt exactly obſerved. *Lyſander* the *Lacedæmonian*, whom I have been ſpeaking of,

of, uſed to ſay, that *Sparta* [i] *was the moſt honourable and happy Reſidence of Old-Age*; for greater Reſpect and Homage were no where paid to Perſons in Years, than amongſt the *Lacedæmonians*. It is recorded, that once at the Exhibition of a Play at *Athens*, a certain venerable old Gentleman came into the crouded Theatre, and none amongſt all his Fellow-Citizens would give him a Place; but turning to that Part where the *Lacedæmonians* ſat, who were there attending their Ambaſſadors, they all roſe up with one Accord, and made Room for him to ſit down, which occaſioned a great clapping in the Houſe; and thereupon one of the *Lacedæmonians* made this Remark, *That the* Athenians *knew very well what was right, but did not care to practiſe it*. There are many excellent Rules obſerved in our College of Augurs [k]; and particularly in this very Article

[i] *Sparta* and *Lacedæmon* are the Names of one and the ſame City, though the former is the more ancient of the two. It is ſituate on the Borders of the River *Eurotas* in *Laconia* (now a Part of the *Morea*) and is ſuppoſed to be built (about 1500 Years before the Birth of Chriſt) by *Lacedæmon*, who called it *Sparta* after the Name of his Wife. The Inhabitants of this City were a long Time remarkable for their exact Diſcipline in Life and Manners; and young People in particular, were trained up to ſhow great Reſpect and Honour to the Aged; which occaſioned the proverbial Speech, *In ſola Sparta expedit ſeneſcere*; which amounts to much the ſame Thing that *Cato* ſays here, that *Sparta is the happy Reſidence of Old-Age*. The preſent Name of *Sparta* is *Miſitra*, which, with the Country round about, is now ſubject to the *Turks*.

[k] *Augurs* were one of the *eight* religious Orders, which, as *Dionyſius Halicarnaſſeus* tells us, in his *Roman Antiquities*, were inſtituted

ticle I am upon; He that is the oldeſt amongſt us has the greateſt Privilege of Speech; and the ſenior *Augurs* are preferred, not only to all Magiſtrates, but even to ſuch as are of *Conſular Dignity*. What Pleaſures of the Body then, are to be compared with theſe Rewards of an authoritative *Old-Age?* Which they that make a right Uſe of, ſeem to me to be like thoſe *Actors*, who have gone through every Scene with Applauſe, and have crowned the laſt Act with Glory to themſelves, and Pleaſure to the Spectators. But *Old Men*, it is ſaid, *are peeviſh, fretful, given to Paſſion, hard*

inſtituted (though the Art was in Uſe in the Time of *Romulus* and before) by *Numa Pompilius*, the ſecond King of *Rome*. Their Office was to interpret Omens, and give Counſel in private or public Affairs, from Obſervations made principally from the *Flight* of Birds, and ſometimes from their *ſinging* or *eating*. Their College at firſt conſiſted but of three Perſons, but afterwards their Number was augmented to nine, and at laſt to fifteen. It ſeems very ſtrange, that ſo wiſe and underſtanding a Man as *Tully* was, ſhould ſpeak ſo often in his Works, of the Uſe, Dignity, and Sacredneſs of the *Augural Diſcipline*; and that ſo great a Deference ſhould all along be paid to the Deciſions of thoſe Men, by the *wiſeſt*, and even the moſt *powerful* among the *Romans*. One cannot ſuppoſe it to have been a *political Juggle*, without accuſing the moſt noble and virtuous amongſt them of the deepeſt Hypocriſy, for the Space of ſeven hundred Years. Nothing, I think, but the Force of *implicit Belief* could make them give Credit to ſo ſenſeleſs an Art; and nothing but a *blind Obedience* to a ſuppoſed ſacred Authority, could make them ſubmit to it's Deciſions. We may ſee by this, how neceſſary it is to guard againſt thoſe two notorious Seducers, *implicit Faith* and *blind Obedience*, and in all Things to take *Reaſon* to our Aid; which, accompanied with an honeſt ſincere Intention, will conduce vaſtly to our Preſervation from *civil* and *religious* Slavery.

to

to be pleaſed, and very often covetous. Theſe are not the Faults of *Old-Age*, but of depraved Morals; and yet Peeviſhneſs, and thoſe other bad Qualities I have mentioned, may admit of ſome Excuſe in *Old Men*; not that I approve of them, but becauſe they think they are diſregarded, deſpiſed, or made Game of by the younger Sort; beſides, as they grow weak and feeble, they are ſhocked at every little Offence. Yet theſe Things are much ſoftened, and appear leſs in Perſons of a good natural Diſpoſition and a generous Education; and we ſee that Difference in Life, as well as upon the Stage, that there is between the two Brothers [1], in the *Adelphi* of *Terence*; how

[1] The two Characters here alluded to, are thoſe of *Mitio* and *Demea*, in *Terence*'s Play intitled *Adelphi*, or *The Brothers*. But I think a wiſe and virtuous Man, would chuſe neither of them to regulate his Conduct by. *Demea*, the Father, is repreſented as a Perſon of a harſh and niggardly Diſpoſition, that keeps his Son to hard Labour, coarſe Fare, and a narrow Allowance for Expences, tho' he was of Circumſtances to have done much better for him; which to be ſure, was a blameable Conduct in every Reſpect; and yet *Mitio*, with all his good Nature, was much more blameable, to give his adopted Son ſuch a licentious Liberty as he did. For though he has fine moral Sentences in his Mouth, as, *It is better to keep Youth in Awe by Reaſoning and gentle Methods, than by Terror and Stripes*, &c. yet, to indulge a young Fellow in his outrageous Frolicks, in violating all the Rules of Modeſty, Temperance, and Decency, is rather to be attributed to a very *vicious Taſte*, than to the Effect of *Good Nature* and a mild Diſpoſition. It is to be hoped, that there is a Way to obtain the Degree of a fine Gentleman, without going through a Courſe of rakiſh Principles. And a Maſter of *auſtere Virtue*, is, in my Opinion, preferable, to give Inſtruction and Direction to

how doggedly croſs is one, and how complaïſant is the other! Thus every Age, like ſome Wines, does not turn ſour as it grows old. I like, indeed, an *Old Man* ſhould have Gravity, and, as in all other Things, juſt a *quantum ſufficit*, but a ſourneſs of Temper becomes nobody. I cannot comprehend, indeed, why the *Aged*, of all People, ſhould be *covetous* [m]; for can any Thing be more abſurd

young People, by much to one of a *vicious Eaſineſs* and Complaiſance; the firſt, indeed, may *ſour* their Tempers, but the latter will be a Means of corrupting their *Morals*.

[m] *Covetouſneſs in Old-Age*, which *Cato* ſays he cannot tell what to make of, or comprehend, is yet ſo common in the World, that where one Old Man is free from it, I believe there are ten that it gets the Maſter of. To ſee a Man borne down with the Weight of Years, labouring under many Infirmities, with all his Senſes giving Way to the Decay of Nature, eager in accumulating Riches, or ſordidly parſimonious, is a *deteſtable Figure*; eſpecially where a Man is doing this (as is too often the Caſe) for rakiſh and extravagant Heirs; or if he has no Children, can't be prevailed upon to feed the Hungry, or cloath the Naked, or put ſome diſtant poor Relations into a comfortable Way of Buſineſs for their Subſiſtance in his Life-time; but will rather leave a great Heap of Wealth to be diſpoſed of (he is not certain how) after his Deceaſe; and yet there are ſuch Perſons, who are pretending to be the Diſciples of the Founder of the Chriſtian Religion, whoſe Precepts have a quite different Tendency; ſuch as, *Take heed, and beware of Covetouſneſs*; *Lay not up for yourſelves Treaſure upon Earth*; *Take no Thought for the Morrow*, &c. *Cato*, though a Heathen in ſuch a Man's Opinion, by following the *pure Dictates of Nature*, had a much better Notion; and thinks nothing can be more abſurd, than for a Man to increaſe his *Viaticum*, the nearer he comes to his Journey's End; which, if the covetous Miſer would attend to, he muſt ſee how he unchriſtians himſelf, by his hoarding, penurious Way of living. Now, by Way of Contraſt, let us ſuppoſe a Per-

abſurd, than to lay in the greater Store of Proviſion, the nearer we come to our Journey's End?

SECT. XVIII.

THE fourth and laſt Thing that is charged upon *Old-Age*, as making it anxious and uneaſy, is the *near Approach of Death*, which cannot be far from Perſons of a great Age. O unhappy Old Man, who in the Space of ſo many Years, has not learned not to fear Death! Now Death has nothing dreadful in it[n], if it wholly extinguiſhes the Soul;

a Perſon bleſt with eaſy or plentiful Circumſtances, doing Good to his Fellow-Creatures in every Station of Life, in Proportion to his Knowledge and Ability; and exerting himſelf with the greater Benevolence, as he draws nearer to his final Period here, what a beautiful and attracting Figure he makes! He who reckons it his Pleaſure to diffuſe Joy and Tranquillity around him, by giving Counſel to the Raw and Unexperienced in Life, encouraging the Weak by timely Aſſiſtances, and by relieving the Neceſſitous and Oppreſſed by his Intereſt or Bounty, ſuch a Man will have to ſay with *Job*, *The Bleſſing of him that was ready to periſh came upon me, and I cauſed the Widow's Heart to ſing for Joy.*

[n] *Tully* ſeems here, and in ſeveral other Places of his Writings, to maintain a Theology quite different from that which was commonly received among the *Romans*. For he aſſerts, that the Soul is either extinguiſhed by Death, or removed to a Seat of a happy Futurity; and that, *nihil inveniri tertium*, there can be no third Condition. This is allowing of future Rewards, but no future Puniſhments. But according to the common Theology, upon a Suppoſition of the Soul's Exiſtence after Death, there was an *Elyſium*;

Soul; or is rather to be wiſhed for, if it carries it to a Place where it is to remain eternally, and a third State it is impoſſible to deviſe. What therefore has a Man to fear, that is either to be nothing after Death, or happy after Death? And no Man, though young, can be ſo weak, as not to know, that he is not ſure he ſhall live till Night. Nay, a middle Age has many more Chances for Death than ours; young Men are more ſub-

> — — *Plains, where ſmiling Nature yields*
> *Perpetual Verdure thro' the Elyſian Fields;*
> *Luxuriant Groves, which bloom eternal Spring,*
> *Where happy Souls in endleſs Concerts ſing.* VIRG.

for the Good and Pious; and *Tartarian*, or *infernal* Puniſhments,

> — — *Where they various Torments find,*
> *Some hung in Air, and ſome expos'd to Wind;*
> *Some plung'd in Water, others thrown in Fire,*
> *Till all the Droſs and Ruſt of Sin expire.* VIRG.

for the Wicked and Impious. The *Roman* Poets abound with theſe Notions. But *Tully* laughs at this Doctrine, and treats it with Contempt in many Parts of his Works. In the firſt Book of his *Tuſculan Queſtions*, having enumerated the dreadful Terrors and Tortures of what we call *Hell*, he makes one of his Diſputants in the Dialogue ſay, *Can you think me ſuch a doating Fool, that I can believe thoſe Things? the mere Figments of Poets and Painters?* With a good deal more to the ſame Purpoſe, in the ſame Book. But, whatever *Tully*'s private Opinion might be in this Caſe, diſtributive Juſtice, and the Nature of Things, require *Puniſhments* as well as *Rewards*, both here and hereafter, ſuppoſing we had no Aſſurances thereof from *divine Revelation*. They are the Baſis of all well regulated States in this World, and there is the greateſt Reaſon to believe, they will be finally adjuſted in the next.

ject

ject to ſudden Diſtempers, which are the moſt dangerous, and are cured with greater Difficulty, and thus few arrive at *Old-Age*; were it not ſo, Men would live with more Care and Circumſpection. Underſtanding, Reaſon, and Counſel, are in *Old Men*; and were it not for them, there would be no good Government of public Affairs. But to return to *approaching Death*; why ſhould that be reckoned one of the Inconveniencies of *Old-Age*, ſeeing it is as common to Youth? Of this I was ſorrowfully convinced, by the Death of my own hopeful Son, and your two Brothers, *Scipio*, who were advancing to the higheſt Dignities in the Commonwealth. Death is common to every Age. *But*, they ſay, *a young Man hopes he may live a long while, but an Old-Man cannot hope ſo.* That is a vain and fooliſh Hope. For what can be more ſtupid, than to take uncertain Things for certain, falſe for true? *Ay, but*, ſay they, *the Old Man cannot even have the Pleaſure of ſuch a Hope*; that is then ſo much a better Condition than that of the young Man, as he is in the Poſſeſſion of what the other can only hope for. The one deſires a long Life, the other has it. But, O you celeſtial Powers! what is there in a Man's Life that can be called *long?* Set the moſt extenſive Period; ſuppoſe Men could live to the Age of the King of the *Tarteſſians*, for Hiſtory informs us, that

one *Arganthonius* ° of *Tarteſſus* near *Cadiz*, reigned there *eighty Years*, and lived to the Age of *one hundred and twenty*. But nothing, in my Opinion, can properly be ſaid to be of long Continuance, that has an End; when that is come, all the intermediate Space is like a Blank. Nothing remains but a Man's virtuous and good Actions. Hours, Days, Months, and Years, ſlide on; the Time that is paſt cannot be recalled, and what is to come is all uncertain. Every Man ought to be ſatisfied with the Pittance of Time allotted for his Exiſtence in this World. A Comedy is not acted from the Beginning to the End by one Perſon; it is enough if he perform his Part in every Scene where he appears with Approbation, neither would a wiſe Man ſtay to hear the laſt *Plaudit*. The ſhorteſt Space of Time that we enjoy, is ſufficient for a good and virtuous Life; and if that Time be prolonged to us, we have no more Occaſion to be ſorry for it, than *Huſbandmen* have to ſee the ſweet and agreeable *Spring Seaſon* paſſed over, and that *Summer* and *Autumn* are come.

° *Arganthonius* was King of *Tarteſſus*, a City of *Spain*, called alſo anciently *Cartheia*, or *Carteia*, near the Streights of *Gibraltar*. He is ſaid here to have lived to the Age of 120 Years. *Herodotus* and *Valerius Maximus* ſay the ſame. But *Anacreon* extends his Age to 150 Years; and *Silius Italicus* to *ter denos decies Annos* (i. e.) to 300 Years. The two laſt Authors are Poets, and therefore their Accounts are the leſs to be depended upon. The modern Name of *Tarteſſus* is *Algezira*.

For

For the Spring is an Emblem of a Man growing to his full Strength, that promiſes Fruit hereafter, and the following Years are as an Harveſt for the reaping of that Fruit; and the Fruit of *Old-Age* is (as I often ſay) the Stock and Remembrance of good Things already acquired. All Things that are done according to Nature, may be reckoned good; and what is more according to Nature than for Old Men to die? This happens ſometimes to young Men, contrary to the Reſiſtance and Struggles of Nature. So that when young Men die, it is as if a blazing Fire were ſuddenly extinguiſhed by a great Quantity of Water poured upon it; but *Old Men* die like a Fire, that goes gently out of it's own Accord for Want of Fuel. And as Apples when they are green, require to be pulled from the Tree by Force, but when full ripe fall of themſelves; ſo Life is, as it were, wreſted from young Men, whereas Old Men yield it up ſpontaneouſly. Death to me, as I approach nearer to it, ſeems as pleaſurable as if I ſaw *Land*, and were juſt going into *Port*, after a long and tedious Voyage.

SECT. XIX.

TO every other Stage of Life there is a certain Period, but to *Old-Age* we can fix none; he therefore makes a right Uſe of it, who ſteadily performs the Duties thereof, without any Fear of approaching Death; from whence it is that *Old-Age* is more dauntleſs, and not ſo timorous as Youth. On this was grounded *Solon*'s Anſwer to *Piſiſtratus* [p] the Tyrant, who when he aſked him, *what he truſted to, that he reſiſted him ſo boldly?* Replied, *To his Old-Age.* However, that End of Life ſeems the moſt natural and agreeable, when a Man enjoying his perfect Underſtanding and Senſes, Nature diſſolves her own Work, which ſhe at firſt put together. As he that builds a Ship or an Houſe, can the moſt readily take it to Pieces; ſo the ſame Nature that framed Man, can diſſolve him

[p] This *Piſiſtratus*, to whom *Solon* made that bold Anſwer, was an *Athenian*; who, after he had done great Services for the Republic at the taking of the Iſland of *Salamis*, made himſelf abſolute in *Athens*; thoſe who obtained the ſovereign Power in that City by illegal Methods, as *Piſiſtratus* did, were called Tyrants. *Piſiſtratus* is repreſented as a Perſon of great Eloquence, a Favourer of Learning and learned Men; and was the firſt who ſet up a public Library in *Athens*. But an unjuſt Ambition, and the Love of unreaſonable Power, ſpoiled all his good Qualities; ſo dangerous a Thing it is to give into the Exceſs of any *darling Paſſion!*

with

with the greateſt Eaſe, and in the beſt Manner. Whatever is lately glued together, is hard to be pulled to Pieces, but when very old is eaſily disjointed. The ſhort Remains of Life therefore, ought neither to be eagerly coveted after by aged Perſons, nor ſhortened by unlawful Means. *Pythagoras* forbids Men to *quit the Guard and Station of Life they are placed in, without their General's Leave*; that is, without the Permiſſion of God, who gave them Being. And it was a Saying of the wiſe *Solon*, that he deſired his Death might be celebrated by the *Grief* and *Tears* of his Friends; he meant, doubtleſs, that his Friends ſhould love, and pay a Reſpect to his Memory. But I don't know but that *Ennius*'s Deſire was more rational,

And when I'm bury'd, let me have
No Tears, no Mourning o'er my Grave.

For he thought, that that Death ought not to be lamented, which was crowned with Immortality. So long as Life laſts, which can be but for a ſhort Time, an *Old Man* has the Uſe of Senſe and Motion; but after Death, if any Senſe remains, 'tis ſuch as a Man would wiſh for. But it is the beſt Way for young People to accuſtom themſelves to meditate upon, and not to be afraid of Death; without that, they can never be eaſy in their Minds;

Minds; for we muſt all certainly die, and we are not ſure but that it may be this very Day. He that every Moment dreads *approaching Death*, what an uneaſy Life muſt he lead? But I think I need not dwell long upon this Topic, when I call to Mind, not only *Brutus* [q], who was killed in endeavouring to ſave his Country; and the *two Decii*, who ſpurred their Horſes to a voluntary Death; and *M. Attilius Regulus* [r], who went chearfully

[q] *Lucius Junius Brutus*, was made Conſul of *Rome* along with *L. Tarquinius Collatinus*, 509 Years before the Commencement of the Chriſtian Æra. He was a Man of ſuch ſevere Juſtice, and had ſo great a Regard for the Honour and Safety of his Country, that finding his two Sons had conſpired with ſome others of the young Nobility, to bring in the Family of the *Tarquins* again, after they had been baniſhed from *Rome*, laying aſide all the Affection of a Parent, he cauſed them to be publickly beheaded. Some Time after, when *Tarquin*, being ſeconded by ſome of the neighbouring Powers, made an Inroad into the *Roman* Territory, with an Intent to re-eſtabliſh himſelf in his former regal State; *Brutus* at the Head of the *Romans* oppoſed him, and juſt before the Battle began, *Aruns* the Son of *Tarquin* came up to *Brutus*, and engaging with him in ſingle Combat, they killed each other upon the Spot. And notwithſtanding the *Romans* got the Victory over *Tarquin* and his Party, yet the Loſs of ſo brave a Man was ſo much lamented, that even the Ladies went into Mourning for him for a whole Year, as if he had been the common Father of his Country. The *Romans* had exalted Notions of the Spirit of Patriotiſm, and often paid as great Honours to the Memory of ſuch as fell bravely in the Defence of their Country, as the *Catholics* do to their Saints and Martyrs.

[r] *M. Attilius Regulus* was Conſul of *Rome*, for the firſt Time, along with *L. Julius Libo*, 267 Years before the Birth of Chriſt. Having bravely defended his Country in ſeveral Engagements, he was at laſt taken Priſoner by the *Carthaginians*;

chearfully to his Execution, rather than forfeit his Word to his Enemies; and the *two Scipio*'s [f], who were willing to ſtop the Progreſs of the *Carthaginians* with their dead Corps; and your Grandfather *Paulus* [t], *Scipio*,

ginians; who afterwards being deſirous to make a Peace with the *Romans*, they ſent the Priſoner along with their Ambaſſadors to *Rome*, in Hopes that he, for the Sake of his own Liberty, would endeavour to get their Terms of Peace accepted; but if that could not be obtained, he was to return back again to *Carthage*. The Terms of Peace were refuſed; nay, *Regulus* himſelf, diſſuaded his Countrymen from accepting them, as being diſhonourable to the Commonwealth; and thereupon he returned again into *Africa*, where the *Carthaginians*, being exaſperated at his Conduct, put him to Death in a cruel Manner. They firſt cut off his Eye-Lids, and then put him into a Caſk, which was driven full of Nails or Spikes, with the Points inwards; and by rolling the Caſk forwards and backwards, he ſuffered a moſt miſerable and lingering Death.

[f] The two *Scipio*'s here ſpoken of were Brothers, to wit, *Cneius Cornelius Scipio*, and *Publius Cornelius Scipio*; their Father's Name alſo was *Cneius Cornelius Scipio*, ſirnamed *Aſina*. Theſe two Brothers were both Conſuls of *Rome* within three Years of each other, about 220 Years before the Birth of Chriſt. They were both killed in the Beginning of the ſecond *Punic War*, by the *Carthaginian* Forces under the Command of *Aſdrubal* and *Mago*, but not till they had given ſufficient Proofs of their Conduct and Valour; but what can the braveſt of Men do, when they are overpowered by Numbers, or defeated by Stratagem? which was the Caſe of theſe two Generals; they could only ſtop the Career of their Enemies (as here intimated) for a Moment, by ſacrificing their own Bodies.

[t] *L. Paulus*, the Grandfather of *Scipio*, to whom *Cato* was directing his Speech, was *Lucius Paulus Æmilius*, who was Conſul with *C. Terentius Varro*, 216 Years before the Birth of Chriſt. This *Paulus* was a Man of a cool and prudent Conduct, but *Varro*, his Colleague, was hot and impetuous; to whoſe Humour *Paulus* gave Way too much, and ſo engaging

pio, who at the Battle of *Cannæ*, fell ignominiouſly through the Temerity of his Colleague; and *M. Marcellus* [u], whom the moſt cruel of Enemies honoured with the cuſtomary Rites of Sepulture; but alſo our *common Legions*, who (as I have taken Notice in my *Origines*) often went, with chearful and couragious Minds, to Places from whence they never expected to return again alive. What therefore, thoſe young Men, of no literature or liberal Education, contemned, ſhall *Old Men* of great Reading and Experience dread, and tremble to encounter with?

gaging with *Hannibal*, at an improper Time and Place, loſt his Life in the fatal Battle of *Cannæ*. It ſeems a great Error in *Politics*, to join ſupreme Commanders of ſuch *oppoſite Tempers* together; the ſame bad Succeſs generally attends them, if they be *jealous* of, or have *a ſecret Antipathy* to, each other. Almoſt every Body's reading or Memory, can furniſh them with Examples of this Sort.

[u] *Marcus Claudius Marcellus* was a brave General. He was choſen Conſul of *Rome* five ſeveral Times. *Plutarch*, who has writ his Life, tells us, That *Hannibal*'s Troops for the firſt Time, fled before the *Roman Legions* under *Marcellus*'s Command. But the Glory of all his Conqueſts was the taking of *Syracuſe* in *Sicily*, which was ſo ſurprizingly defended by *Archimedes*'s Art and Engines. Yet *Marcellus* was killed at laſt in a Battle with the *Carthaginians*; and *Hannibal*, who was their General, having viewed the dead Body of *Marcellus*, gave not the leaſt Sign of Joy at the Fall of ſo formidable an Enemy, but only took his Ring from his Finger, and then ordered his Corpſe to be burnt, and the Aſhes thereof to be put into a Silver Urn, with a Crown of Gold upon it, and ſent to his Son. This Account I copy from *Plutarch*; but *Livy* mentions only *Hannibal*'s Care in having *Marcellus*'s dead Body decently buried, to which *Cato* here alludes, by the Expreſſion of *Rites of Sepulture*.

Now,

Now, in my Opinion, as we grow weary of all Things in Life, we ſhould alſo grow weary of Life itſelf. Children have their Toys and Play-Things, but when they are grown up, do they then want them? Young Men alſo, and full grown Perſons, have their particular Purſuits and Inclinations, which they forſake as they grow old; neither are ancient People without their Views and Deſires; but as the Studies and Employs of every different Stage of Life fade and come to nothing, ſo it is reaſonable that thoſe of *Old-Age* ſhould do ſo to; and when that happens, Men ſeem ripe for Death.

SECT. XX.

UPON the whole, *Gentlemen*, I don't ſee why I may not declare my Sentiments freely to you concerning Death, as I ſeem to have a clearer View of it, the nearer I approach towards it. I cannot help thinking, *Gentlemen*, but that your Fathers, who were Men of great Renown, and my particular Friends, are ſtill alive, and enjoy that Life that is only worthy to be called Life. For, while we are ſhut up in this Priſon of a Body, we go on but heavily, and perform the Works of Neceſſity; for the Soul is of an heavenly

heavenly Origin [w]; and being excluded from her

[w] The Origin, Nature, and Reſidence of the Soul, puzzled the ancient *Greeks* and *Romans*; and I take it for granted, that the Moderns are as much in the Dark about thoſe Things, where they are not guided by divine Revelation. The *Stoics* held the Soul to be a Flame, or Portion of heavenly Light. The *Epicureans* ſuppoſed the Soul to conſiſt of exceeding ſmall, ſmooth, and round Particles. Some made *Reaſon* and the *Soul* to be the ſame Thing; thus *Seneca* ſays, *Ratio nihil aliud eſt quam in Corpus humanum pars divini Spiritus merſa.* (i. e.) *Reaſon is no other Thing than a Part of the divine Spirit immerſed in a human Body.* *Horace* calls it, *divinæ particulam Auræ*; *Virgil* intimates, that there is one *Mind* or *Soul* diffuſed through the whole Univerſe, and that the Souls of Men are detached Parts thereof; indeed, many of the ancient Heathens, and amongſt ſome Sects of Chriſtians, made the Soul *a Part* of the Deity. But this does not ſeem warrantable, either by Scripture or Reaſon. *Prudentius* the Poet is much more clear and orthodox in theſe Verſes,

Credo animam non eſſe Deum, ſed credo creatis
Majorem cunctis, ipſam quoque credo creatam.

(i. e.) *The Soul is not God, but a created Subſtance, yet ſuperior to all other created Subſtances.*

Amongſt the Moderns, *Spinoſa* and his Followers hold the Soul to be of the ſame Subſtance with the Body, *viz. material*, though differently modified. The *Carteſians* make Thinking the Eſſence of the Soul. There is alſo a great Diſagreement amongſt thoſe who have written upon this Subject, about the *local Reſidence* of the Soul; ſome ſay, it is diffuſed through every Part of the Body; others limit it to the Pineal Gland in particular; others to the Brain in general, and ſome to the Heart. The *Metempſychoſis*, or Migration of Souls out of one Body into another, which was a favourite Tenet of the *Pythagoreans*, is ſtill believed by People in many Parts of the World. In Queſtions of this Nature, I think St *Paul*'s Caution ſeaſonable, μὴ ὑπὲρ ὃ γέγραπται φρονεῖν· *Not to arrogate to ourſelves a Knowledge above what is written*; which in the ſacred Scriptures amounts to little more than this, 1ſt, *That*

her ſublime Abode, is, as it were, abſorbed in this earthly Matter, that is ſo contrary to it's divine Nature and eternal Duration. But I am fully perſuaded, that the immortal Gods placed Souls in human Bodies, for the right ordering and Government of Affairs upon this Earth; and that having an Eye to the Order of the heavenly Beings, they might imitate them, by a conſtant and regular Courſe of Life. And this I believe, not only from my own Reaſon, and my Reaſonings with others, but from the Arguments and Authority of the greateſt Philoſophers. I have heard, that *Pythagoras* and his Diſciples who were our near Neighbours, ſo that they were called the *Italic Philoſophers*, always maintained that our Souls were tinctured by the divine Univerſal Mind. And I have alſo read what *Socrates*, whom the Oracle of *Apollo* pronounced the wiſeſt of all Men, diſcourſed concerning the Immortality of the Soul, on the Day he died. To be brief, I am really of this Belief and Perſuaſion, conſidering the quick and lively Motion of our

That the Lord God formed Man of the Duſt of the Ground, and breathed into his Noſtrils the Breath of Life, and Man became a living Soul, Gen. ii. 7. 2dly, That it is a Subſtance diſtinct from the Body, as, *Fear not them which kill the Body, but are not able to kill the Soul*, Matt. x. 28. 3dly, That it is ſomething ſeparate and different from the Spirit or Breath of Life, that is in common to all Animals, as, I pray God, *your whole Spirit, and Soul, and Body, be preſerved blameleſs, &c.* 1 Theſ. v. 23.

Minds;

Minds; the great Power of retaining Things that are paſt, in the Memory; the preſaging of Things to come, with numberleſs Arts, Sciences, and Inventions; that the Nature that can attain to, and comprehend, all theſe Things, cannot be ſuppoſed to be mortal. And as the Mind is perpetually in Motion, and the Principle of that Motion is not from any extrinſic Agent, but in itſelf, it can ſurely never have an End, as it cannot depart from itſelf. And as the Mind is in it's Nature ſimple and pure, and admits of no Mixture unlike itſelf, or heterogeneous Parts, it cannot be divided; and as it cannot be divided, it cannot decay or periſh. Beſides, to me it ſeems a great Argument, that Men had the Faculty of knowing before they were born; that, when they are but Children, they learn difficult Sciences with ſo much Eaſe, and make themſelves Maſters of a vaſt Number of Things with ſo much Celerity, that they don't ſeem as if they then firſt learned them, but regained them by a Sort of Memory or Reminiſcence.

SECT. XXI.

THESE, indeed, are chiefly the Sentiments of *Plato*[x]. But *Xenophon* introduces

[x] What we find here aſcribed to *Plato*, may be found in his Dialogue intitled *Phædo*, in which *Socrates* is introduced diſcourſing

troduces *Cyrus the Elder* juſt before his Death, making the following Speech [y]. " Do not " think, my dear Children, that when I am " gone from you, I ſhall ceaſe to exiſt; for, " you have never ſeen my Soul while I have " been with you, but you might perceive by " my Actions, that it inhabited this Body; " be aſſured, therefore, that it continues the " ſame, though you ſee it not; for the ho- " nourable Reputation of famous Men would " not remain after their Death, if their " Minds did not produce ſuch Actions as " perpetuate their Memory. I never, in-

diſcourſing with his Friends, a little before his Death, concerning the Nature and Immortality of the Soul. So that if theſe were in Reality *Socrates*'s Sentiments, or *Plato*'s delivered in *Socrates*'s Name, they are however very ancient; for both thoſe Philoſophers flouriſhed better than 400 Years before the Birth of Chriſt. Some ſuppoſe, that when *Plato* travelled into *Egypt*, he got acquainted with the Writings of the *Jews*, from whom he took many of his Notions, and in particular thoſe important ones of the Deity, the Immortality of the Soul, and a future State. But theſe Things are ſo clearly and fully ſpoken of in *Plato*'s Books, and ſo obſcurely and briefly in the Books of the Old Teſtament, that there is no Reaſon to believe, that they were his Inſtructors. Why may we not rather conclude, that his great Induſtry and Sincerity in theſe Enquiries might be rewarded, by the Giver of all true divine Knowledge, with a Diſcovery of thoſe moſt uſeful Truths, in ſuch a Manner as he has left them to Poſterity?

[y] The Subſtance of what *Cyrus the Elder* is ſaid to have ſpoken to his Children, and ſome of his intimate Friends, who attended him a little before his Death, *Tully*, in the Perſon of *Cato*, has here quoted from the latter End of the eighth Book of *Xenophon*'s *Cyropædia*, or the Inſtruction of a young Prince. This Book is ſtill extant; but it is rather to be looked upon as an *inſtructive Romance*, than a true Hiſtory of Matters of Fact.

" deed, could perſuade myſelf, that Souls
" lived only while they continued in theſe
" mortal Bodies, and periſhed as ſoon as they
" departed out of them; nor indeed, that
" thoſe Souls were weak and fooliſh, that
" left weak and fooliſh Perſons; but that
" being freed from all corporeal Mixtures,
" they become homogeneous, pure, and con-
" ſequently wiſe. Moreover, when the Na-
" ture of Man is diſſolved by Death, it then
" appears very plain what becomes of every
" particular Part of him; for all Things re-
" turn to the Place from whence they had
" their Origin; but the Mind or Soul only is
" not ſeen, neither while it is in the Body nor
" when it leaves it. Now, nothing is ſo like
" to Death as Sleep; and the Souls of Per-
" ſons when they are aſleep, give them the
" greateſt Proofs of their divine Nature; for
" being then as it were unlooſed, and ſet
" free from their Priſons, they have a View
" of many future Things; by which we
" plainly diſcover what they will be, when
" they are abſolutely releaſed from theſe cor-
" poreal Bonds. And if this be ſo as I re-
" preſent it, then look upon me, after my
" Death, as a celeſtial Being; but if, on the
" other Hand, the Soul periſhes with the
" Body, yet I would have you reverence the
" Gods, who framed all Things in the Uni-
" verſe, in ſuch a beautiful Order, and go-
" verns them by their Providence, and pay a
" paternal

" paternal and pious Regard to my Me-
" mory."

THESE Things ſpoke *Cyrus* a little before his Death: But, if you pleaſe, *Gentlemen*, I will ſpeak of my own Experience. No Man ſhall ever perſuade me, *Scipio*, that your Father *Paulus*, or your two Grandfathers *Paulus* and *Africanus*, or *Africanus*'s Father or Uncle, or many other excellent Perſonages, whom I need not now particularize, would have attempted ſo many great Things for the Benefit of Poſterity, had they not been convinced that they had an Intereſt in the Affairs of Poſterity. Do you think (that I may ſpeak a little in my own Praiſe after the Manner of *Old Men*) that I ſhould have undertaken ſo many Toils, both by Day and by Night, both at Home and in my ſeveral Campaigns, if I had thought that my Reputation and Glory would terminate with *this Life?* Would it not have been much better to have paſſed my Days in Eaſe and Quietneſs, without Fatigues and Conteſts? But my Mind, elevating itſelf in a Manner which I cannot expreſs, always had a View to *Poſterity*; as if, when it quitted this Body, then it ſhould enjoy a pure, ætherial, and eternal Life. For if the Caſe be ſuch, that Souls are not immortal, why ſhould the Deſires of every good Man ſo ſtrongly covet an immortal Glory? and why ſhould the wiſeſt of Men die with ſuch Complacency, and the worſt of Men

with ſuch Reluctance? Is it not, think you, becauſe the Mind, that has the cleareſt and moſt diſtinct View of Things, ſeems as if it were going to a better State of Exiſtence? Whereas the Mind, whoſe Viſion is obſtructed by earthly and vicious Inclinations, has not that agreeable Proſpect. 'Tis true, I have an ardent Deſire to ſee your Fathers, whom I loved and reſpected; and not only to ſee and meet with thoſe again, whom I have been acquainted with, but alſo with others, whom I have heard, read, and written of; and in my Journey thither, nothing ſhould retard me, though I were ſure of the Promiſe that was made to *Pelias*[z]. For if I could,

[z] The Story or Fable of *Pelias*, that *Cato* here alludes to, is this. *Pelias* was an unjuſt and tyrannical King of *Theſſaly*. But *Medea*, in Revenge for the Injury done to her Huſband *Jaſon*, perſuaded *Pelias*'s Daughters to kill him (who was then very old) promiſing them, that by her Art and Skill in the Uſe of Drugs, Herbs, and Enchantments, ſhe would reſtore him to Youth again, by boiling him in a Cauldron; making them believe, as a Proof of the Poſſibility of the Thing, that by that Means ſhe had changed an old Ram into a young Lamb; but her Promiſes were all a Cheat, and the poor old Man was cut to Pieces and boiled in the Pot to no Purpoſe. This is *Ovid*'s Account of the Affair. Some have thought, that *Tully* here forgot himſelf, in aſſerting that *Pelias* was reſtored to his Youth again. For the Words in the Original are, *tanquam Peliam recoxerit*; but, perhaps, *Tully* might have read what he aſſerts in ſome ancient Writer, which we now have not. Nay, *Plautus* (who writ above a hundred Years before *Tully*) ſays the ſame Thing in theſe Lines;

Item ut Medea Peliam concoxit ſenem;
Quem medicamento, & ſuis venenis dicitur
Feciſſe

could, by any Means, be made young again, and return an Infant to my Cradle, I would abſolutely refuſe it; for having once run my Courſe well, I would not run it over again. What has Life that is agreeable? or rather what but Toils and Croſſes? Theſe Things, indeed, are the Lot and Portion of this Life; every Thing therein either *ſatiates* or *wearies* us. But I have no Deſign here of bewailing the Calamities of Life, as ſome learned Men have done; neither am I ſorry that I came into Life, ſeeing I have paſſed it in ſuch a Manner, as to think that I was born to anſwer ſome good Purpoſes; and thoſe Purpoſes being anſwered, I can now leave Life as if it were my *Inn*, and not my *Habitation*; for Nature deſigned it no otherwiſe for us. O the happy Day, when I ſhall leave this tainted Medley of Things, and join that glorious and divine Aſſembly of Souls above! For I ſhall not only go to thoſe Perſons I mentioned to you juſt now, but alſo to my dear Son *Cato*, whoſe Life was one continued Series of Virtue and Piety; whoſe Body I followed to his Funeral Pile, whereas according to the

Feciſſe rurſus ex ſene adoleſcentulum;
Item ego te faciam. (i. e.)

Even as Medea *boil'd the old Man* Pelias,
Whom ſhe is ſaid by Means of Drugs and Charms
To have reſtor'd from Age to ſpritely Youth;
Juſt ſo I'll do by thee.

uſual

uſual Courſe of Nature, he ought to have followed mine. But his Soul does not loſe Sight of me, being gone to that Place, whither he ſaw I myſelf ſhould one Day come; this Loſs I was thought to bear with great Courage; not that it did not very much affect me, but I conſolated myſelf with thinking, that we ſhould not be long ſeparated. With theſe Conſiderations, *Scipio*, I make my *Old-Age* eaſy (for you told me, that it was that which *you and Lælius* uſed to wonder at); and not only eaſy, but even delightful. And if I am miſtaken in this Belief, that the Souls of Men are immortal, it is a willing and pleaſing Miſtake; neither do I wiſh to be freed from this Error as long as I live. But if Death puts an End to all Senſe and Motion (as ſome minute Philoſophers imagine) then I need not fear, that the departed Sages will laugh at this my Error; and if we be not immortal, yet a wiſe Man would wiſh to be extinguiſhed in a ſeaſonable Time; for Nature will fix a Period to *Life*, as well as to all other Things in this World. And *Old-Age* is to Life like the *laſt Scene* to a Play, which agreeably ſatisfies us without making us weary. This, *Gentlemen*, is what I had to ſay to you upon this Topic; and I heartily wiſh, that when you are arrived at *Old-Age*, you may experience what I have told you to be true.

F I N I S.

ERRATA.

Page 48. Line penult. for *virſutum*, read *verſutum*.
61. Line 16. for *Paullus*, read *Paulus*.
78. Line 15. in the Notes, between *Chriſtians* and *made*, put *ſeveral*.

Some little Inaccuracies in the *Pointing*, occaſioned through Overſight, the candid Reader is deſired to excuſe.